

The Missionary Intelligencer.

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THE BLESSING OF THE FOREIGN WORK.

IT is not to be feared that the foreign work will curtail the efficiency of the church in home affairs or interfere with the nearer missions. Quite the opposite. The church needs the Foreign Missions as much as the foreign heathens need the church. That is a work out of which the last vestige of selfishness has been purged, and the very doing of it, if done right, will elevate the heart and increase the spiritual force of the church. It will broaden the outlook, promote union and fellowship, loosen the purse strings for home work, increase zeal, and bring us into harmony with the mind and the purposes of God. If only for consistency's sake, the man who takes active interest in Foreign Missions will not fail in becoming a personal worker and promoter in home missions. The two go hand in hand. And the church needs the work. The bushed lights are going out; the unused salt is losing its savor; the hoarded manna breeds worms. An idle brain is the devil's workshop. An idle church is the devil's arena. When the mill grinds no grain, it grinds on itself. Then come strifes and jealousies and factions and hobbies, and Satan makes a fool of the church before the world. Indeed, what right has the church to exist when it does not fulfill the object of its existence?—*Gospel Advocate*.

Financial Exhibit for Seven Months.

	1910	1911	Gain
Contributions from Churches.....	2,599	2,387	*212
Contributions from Sunday Schools.....	191	202	11
Contributions from C. E. Societies.....	718	780	62
Individual Contributions.....	734	841	107
Amounts.....	\$131,796.23	\$117,341.00	*\$14,455.23

Comparing the receipts from the different sources shows the following:

	1910	1911	Gain
Churches.....	\$74,037.28	\$69,766.41	*\$4,270.87
Sunday Schools.....	1,612.45	2,455.23	842.78
Christian Endeavor.....	5,524.64	5,684.62	159.98
Individuals.....	12,242.13	17,241.23	4,999.10
Miscellaneous.....	4,454.73	808.41	*3,646.32
Annuity.....	32,950.00	20,025.97	*12,924.03
Bequest.....	975.00	1,359.13	384.13

*Loss.

Loss in Regular Receipts, \$1,915.33. Loss in Annuities, \$12,924.03. Gain in Bequests, \$384.13.

EDITORIAL NOTES

☞ Make Children's Day for Foreign Missions a *red letter* day.

☞ The men who believe most in the power of the gospel are those on the mission frontier. They have tested it under the most adverse circumstances, and have seen it win.

☞ Over many of the church doors in Korea hangs the following significant legend, "THE JESUS GOSPEL DOING ASSOCIATION." The Korean Christians translate the motto into life, too.

☞ As the National Convention comes the first of July it will be impossible to give the full annual report of the Society as formerly. Only a partial report can be made. In order that the report may be as encouraging as possible, we urge that the churches and Sunday schools be very prompt in sending in all offerings.

☞ We publish a letter in this issue from Secretary F. M. Rains concerning the University of Nankin. It contains a number of important facts. It is hoped this letter will be carefully read.

☞ P. C. Macfarlane, general secretary of the Brotherhood, writes: "My hat is off to the Children's Day number of THE MISSIONARY INTELLIGENCER. It impresses me as the finest issue yet."

☞ "If the church relates her life properly to missions, everything else will fall into order." This saying of the Archbishop of Canterbury is true. If the church does not relate her life properly to missions, she may expect confusion and every evil work.

☞ Plague and famine are still at work in China. Three millions are in danger of starving before harvest. Parents sell their children or leave them to perish of

hunger. Three dollars will keep a man alive until harvest. Funds sent in will be forwarded to China by cable.

¶ The largest prayer meeting in the world is held in Korea. A traveler found a thousand persons gathered together on a dark and stormy night. Before the meeting closed the attendance numbered 1,200. The Korean Christians lead the prayer life.

¶ In the last issue mention was made of a bequest of \$1,000 from the estate of Mrs. Nancy J. Mecham, of Springfield, Mo. It should have read Mrs. Nancy J. Michau, of St. Joseph, Mo. We are very sorry this error was made.

¶ The missionary pledges of the Houston (Texas) church aggregate \$4,000. This does not include the offerings to the Woman's Board nor some other large gifts. The missionary tide is rising in many of our churches. Praise God for this! If only all our churches were enlisted and doing their full duty!

¶ Finis Idleman thinks that it is a reasonable thing to expect a half million dollars for Foreign Missions this year. He is of the opinion that if we would emphasize the parting command of our Lord as we emphasize some other of His commands, we would easily give this amount.

¶ The Boston *Transcript* has this to say: "The man in his club who sneers at Foreign Missions only seems to be sophisticated and sapient. In reality, in these days of wide dissemination of information, he is inexcusably ignorant and provincial. On even him some day the light will shine."

¶ J. H. Goldner, of Cleveland, writes encouragingly of THE INTELLIGENCER. He says: "I want to congratulate you on the entrancingly interesting magazine you are putting up in THE INTELLIGENCER. I read every word of it. My church people read it, and talk about it enthusiastically."

¶ We want to commend to you the excellent new book by Laura Delaney Garst, entitled *In the Shadow of the Drum Tower*. The Foreign Society has not published a finer volume. In this book Mrs. Garst has written in a very attractive way of the work of Doctor

and Mrs. Macklin in China. The price is 50 cents, postpaid.

¶ Secretary F. M. Rains has changed the plan of his itinerate in the mission fields, and will not include Africa in his trip. He will return from Japan in time for the Portland Convention, and the delegates there will have the rare privilege of hearing his fresh message from the great fields.



H. A. BAKER,

Pastor of Forest Avenue Church, Buffalo." This congregation becomes a Living-link and will support Mr. Baker in Tibet. This is a heroic step for this small congregation. Mr. Baker will be married to Miss Josephine Witherstay in June. They expect to start to Batang with Dr. and Mrs. Shelton next January.

¶ Bishop Brent, of the Philippines, has well said that missions are the church's primary duty; not her only or her only important, but her foremost duty. "Her work is never a voluntary undertaking, but always an obligation; never an avocation but always a vocation for a Christian."

¶ With the Japanese giving is a passion, an exhilaration, an art. They delight to give at the call or suggestion of the Emperor. If men can give thus to please an earthly ruler, how should we give to please our Divine Lord? He loved us and gave Himself upon the cross for us men and our salvation.

¶ Prof. Alva W. Taylor, of Columbia, Mo., is preparing a book for the Foreign Society on "The Social Victories of Foreign Missions." He expects to have it ready so that it can be used as one of the mission study text-books. This will be a strong book, and we predict a large sale for it.

¶ The Society has several new missionaries under appointment. These will be sent out before the year closes. Their salaries have been raised by special gifts. Otherwise even these could not be sent. The deficit that has been accumulating for four years must be paid before the force on the field can be enlarged.

¶ "Contrasts in Social Progress" is the name of a book written by Dr. E. P. Tenny, and is full of the most interesting and valuable information. The preacher will find in it ten thousand facts and illustrations that he can use in his sermons. Any one who is interested in the progress of the race will read this book with profit and delight.

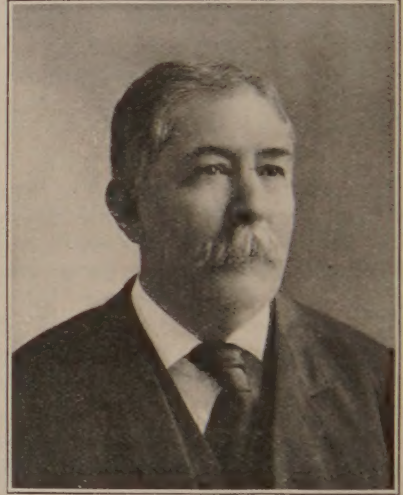
¶ One of the principal themes at the coming National Sunday School Convention in San Francisco will be the teaching of Missions in the Sunday school. An entire day will be given to the discussion of this important subject. We believe this is the most important subject which relates itself to the future of missionary success.

¶ This year there should be a large increase in the number of contributing churches. Not more than one-half our churches contribute anything to Foreign Missions. There is no reason why every congregation should not have a share in this work. Wherever the Lord's Table is spread, there the missionary offering should be taken.

¶ *Men and Missions*, the magazine of the Laymen's Missionary Movement, has recently reprinted in full the tract of Alva W. Taylor, of Columbia, Mo., entitled "The Social Work of Christian Missions." ¶ This is one of the series of "Busy Men's Pamphlets" published by the Foreign Society. The Laymen's Movement expects to have it enlarged and sell it by the thousands next year.

¶ Speaking of missionary by-products in China, Prof. Ross, in the *Century Mag-*

azine, says: "Among Chinese who neither know nor care for the 'Jesus religion,' the changed attitude toward opium-smoking and foot-binding, concubinage, slavery, 'squeeze,' torture, and the subjection of women betray currents of opinion set in motion largely by the labors of missionaries."



J. I. BITNER, OF HAGERSTOWN, MD.,

Who passed to his reward April 10, 1911. He was a warm friend and supporter of the foreign work, and Mrs. Bitner, who survives him, is an annuitant in the Foreign Society. The church at Hagerstown and the whole brotherhood suffer great loss in the death of this good man. He was a hearty supporter of every good cause.

¶ The Topeka Convention recommended that twenty-five new missionaries be sent out this year. Twice that number could be used to the greatest advantage. Every field is under-manned. But unless the receipts are increased considerably this can not be done. The fixed charges are already in excess of the regular receipts. The work has grown more rapidly than the income.

¶ A great daily paper has this to say: "He is not a statesman, but only a parish politician, whose eyes are closed to the place and function of Christian missionary enterprises in the great world movements. There is not a non-Christian country in the world to-day in

which the fortunes of the new civilization are not bound up with the forces of missionary evangelization."

¶ Do n't miss reading the two letters from F. M. Rains in this issue. They are full of interest and information that every one should know. All of his letters have been remarkably illuminating, but we think these are exceptionally good. The one on the University of Nankin is a very convincing report concerning the success of union educational work in China.

¶ No one can compute the great good resulting from Children's Day. Aside from the offering, which we believe will be at least \$100,000 this year, the unselfish culture of the hosts of children, the uplift to the hundreds of thousands who witness the exercise, and the unanswerable missionary demonstration that will come to all are elements in spiritual growth for our people which only God can measure.

¶ The "Men and Religion Movement" is a union of all the principal church brotherhoods and men's societies to bring to the attention of men and boys the supreme claims of religion. This is to be done by means of literature, Bible study, evangelistic and missionary meetings, etc. Sunday, September 24th, is Rally Day for men and boys. The climax is to be on April 28th; this is to be Conservation Day. This movement deserves and should secure the most cordial support of every Christian in America.

¶ THE MISSIONARY INTELLIGENCER is, it is believed by many, one of the very best magazines of its kind in the world. It is full of just such information as the people wish to have. It tells about the work that the Lord is doing through His servants on the field. The price is so small that the magazine is within the reach of all. In clubs of five or more it is furnished at twenty-five cents a copy. A good word from the pulpit from time to time would greatly increase the circulation and thereby greatly assist the work.

¶ The return of Dr. Jaggard on furlough, and the unexpected return of Dr. Dye leaves the Congo Mission without a medical missionary. The medical

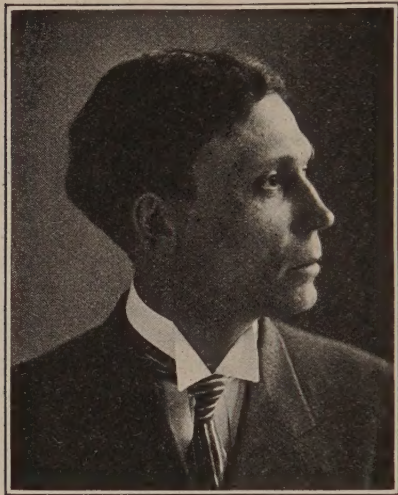
missionary opens doors to the evangelist and prepares the people to receive his message. In addition he cares for the health of the missionaries and thus is indispensable to the success of the work. The salary of a new medical missionary for Africa is provided. The friends of missions should pray the Lord of the harvest to send the right man for this fruitful field.

¶ The Church Missionary Society has made it a rule to send out all qualified applicants. This last year there were thirty-four recruits available but no funds to send them. It was decided not to send them unless special gifts to provide outfits, to pay their passage, and to support them for three years, were received. No definite appeal was made for special gifts: the Society pressed its claims for a large increase in the general funds. But before the time for sailing came, all the money needed and more was sent in, so that every available candidate was sent to reinforce the Missions. God heard and answered the prayer of his people for the funds needed for his own work.

¶ Doctor Patton, of the American Board, is pleading for the growth of the Four Square League: that is, a list of those who will give in sums of four figures. Those who have great possessions should give largely. Thus far most of the money given for Foreign Missions has been in small sums. No great gifts have been made to this cause such as are made every year for education or benevolence in the United States. It would not be easy to say why this is the fact, but it is a fact. The small gifts will always be needed; but great gifts are needed that the work may be prosecuted on a much larger scale than heretofore.

¶ Dr. Hume, in *The Missionary Herald*, states that a few years ago it would have been rejected as almost incredible to forecast that high caste Hindus would organize a Mission for the depressed classes. But such an organization in Bombay is now in its fifth year. Its purpose is to seek to elevate the social as well as the spiritual condition of the depressed classes by means of promoting education, providing work, removing the

social disabilities, preaching to them the ideas of liberal religion, personal character, and good citizenship. "The Friends of India" is another significant development in Poona which purposes to send out men for various kinds of social service. Evidently the day of miracles is not yet past.



ROBERT N. SIMPSON,

Pastor of Central Church, New Albany, Ind., whose Church becomes a Living-link in the Foreign Society. This is a splendid advance step.

President Capen of the American Board believes that we are coming to a "big" time in missions. "The day of formal praying and petty giving is about over; the day of great consecration and self-sacrifice is at hand." This is a day of big things everywhere—big battle-ships, big stores, big furnaces and factories, big churches, and big Bible classes. The time has surely come for the people of God to do more than they have ever done or thought of doing. The Laymen's Movement has suggested that all missionary offerings be doubled this year. In view of the ability of the churches and organized Bible classes and the marvelous wealth of the Nation, this is easily possible. One railroad in order to save a half hour in its schedule cuts a tunnel through the Alps at a cost of sixteen millions; one spends a hundred mil-

lions to carry its trains into the heart of a certain city, thus saving four minutes to its passengers. The Church of Christ should be as enterprising and as willing to make big investments as any other institution in all the world. We should help to make Dr. Capen's prophecy come true.

SUMMER TRAINING CONFERENCE OF THE LAYMEN'S MISSIONARY MOVEMENT.

This conference will be held at Lake Geneva, Wisconsin, August 2d to 6th. This conference for inspiration and training in the great missionary task of the church, has been arranged in response to the expressed desire of members of missionary committees, church officers and pastors, leaders of the Laymen's Missionary Movement, Missionaries, and Mission Board Secretaries, who have long felt the need for a better program of missionary education, finance, and prayer throughout the different communions. It will also afford an opportunity for unhurried conference on the part of these workers regarding similar problems in the several denominations, and an interchange of thought and plans among the leaders of this supreme enterprise. The program is being arranged with special reference to the needs of the laymen and pastors who will attend the conference. Six commissions of leaders in missionary activity are organizing and will study with great care the present developments of missionary effort, and will present their conclusions at the conference. Addresses will be given upon topics bearing upon the spiritual life as related to the missionary enterprise. Mission study classes will be conducted each day. Laymen who have visited mission lands, and returned missionaries, will give a survey of the world field.

Some of the topics to be presented are: The Bible and Missions; The Place of the Laity in the Church; The Price of Leadership; Prayer and Missions; An Adequate Financial Program; Christian Stewardship; The Layman and Missionary Education. The afternoons will be open for recreation and for any group meetings which may be desired. Among

the leaders already secured for the conference are Col. Elijah W. Halford, J. Campbell White, L. P. Moore, S. Earl Taylor, Dr. William R. Dobyns, and David McConaughy. Lake Geneva is noted for its surpassing beauty and charm. The conference will be held at the Y. M. C. A. Camp, which is recognized as a superb meeting-place for conferences of a Christian character. Lake Geneva is two hours' ride from Chicago. The expense will be very reasonable. There is no finer opportunity to combine a helpful conference with a delightful outing on one of the prettiest lakes in America. We trust a large group of our pastors and laymen will go. Write for particulars.

A REMARKABLE RECORD AND TESTIMONY

Archdeacon Moule, after fifty years spent in China as a missionary, resigned on account of his age and growing feebleness, and returned to England. Instead of going on the retired list he took charge of a parish church. He and Mrs. Moule asked the committee to bear in mind their willingness, nay, eagerness, to go out again if circumstances of peculiar strain or difficulty should arise in which their help and influence were in request. Archdeacon Moule has the exceeding joy and honor of having five sons

devoting no common gifts of mind and character to the work of building up the Church of God in China and Japan.

In his retrospect of half a century in China the archdeacon feels emboldened to state his own profession of faith. He writes: "I can not offer for the ambition of a young Christian with life before him, or for the continued hope of those who have passed on further in years, anything conceivable in human occupation or ambition in this world or the next, to be compared to this: the doing of God's will for the highest good of mankind and for the restitution and reconciliation of His vast creation. Could I live my fifty years over again, I should wish to change much early and late and in the middle distance, as to personal action and zeal, but I would not change my occupation, or desire anything happier or nobler in ideal. 'Less than the least' may yet, through grace, touch and take part in the highest of all employments.

"Jesus Christ, the same yesterday, today, and forever, was with us fifty years ago, with the Holy Spirit sent down from heaven, and He is with us now, and will be all the way; so that, shutting our eyes, as it were, for a moment to the changes and chances of life in East and West, we open them to see the Kingdom of this world become the Kingdom of our Lord and of His Christ."



Secretary F. M. Rains with the teachers and graduates of the Mission Middle School, Tokyo, Japan. To Mr. Rains' left is President Ishakawa, and to his right Missionary R. C. McCoy, President of the Bible College.



EDITORIAL

\$500,000!

This is the amount that the Topeka Convention decided that we should raise for Foreign Missions this year. The Committee on Watchword was not willing to recommend a sum less than this. The members felt that it would be discreditable to aim at a smaller amount for the greatest work in the world. The Convention adopted the committee's report with enthusiasm. There was not a single dissenting vote. But in this case as in others experience has shown that it is easier to adopt a watchword than it is to carry it into effect. It has been so in this case. Thus far the receipts are not any larger than they were in the corresponding period last year.

A similar experience is recorded in the New Testament. The Corinthians were willing to promise a handsome contribution for the Lord's work. They were ready to do anything that might be necessary. But as the time went on their ardor cooled, and they were slow to perform what they had promised. Paul sent Titus to stir up their minds so that they might redeem their promise. In addition to sending a special agent he wrote the Corinthians, reminding them of their pledge, and urged them to complete the doing also; that as there was the readiness to will, so there might be the completion also out of their ability.

He went farther and reminded them

of what the churches in Macedonia had done; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. They gave to the limit of their ability, and beyond the limit; and they did it of their own accord. They brought their offerings and laid them at the apostle's feet, and begged him to accept them and to administer the same. He reminded them also of what they already knew, namely, the grace of our Lord Jesus Christ, that, though He was rich, yet for their sakes He became poor, that they through His poverty might become rich. And the point of the argument is this, "As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also."

Never were words more appropriate than these are to the present situation. At Topeka we were ready to will and to make a solemn pledge. Now the thing to do is to complete the doing also. We are in honor bound to redeem the promise made there. We are able to do this. We could give twice as much and then not reach the limit of our resources. Before the missionary year closes the amount named at Topeka should be raised. The good Lord dispose His people to do this.

A Million Dollars from the Sunday Schools.

In the thirty-one years since the establishment of Children's Day the annual contributions have grown from \$1.13 in 1880 to \$90,251 in 1910. Let some one who is an adept at computation figure out the percentage of gain! In 1880 two boys contributed, in 1881 198 Sunday schools contributed, and last year 3,864. The entire amount given by the Sunday schools from the beginning has been \$1,026,620.

These are large figures, but the significance of these gifts does not begin to dawn on us until we begin to think what the money has done. Through it thousands upon thousands have heard the gospel, hospitals have been built, chapels erected, schools conducted, and the light brought to multitudes that were before in the darkness of heathenism. God only knows what Children's Day has contributed toward the world's evangelization.

The first Sunday in June has come to be the regular Children's Missionary festival among us. There is hardly a Sunday school that does not know something of this great day. It is of all the happy days of childhood the happiest, the brightest, the best. In after years the careworn man or woman will look back with gladness to that day on which he

first recited a missionary poem, sang a missionary song, or, better still, denied himself some coveted pleasure in order to give his money for heathen missions. As far as the Sunday schools are concerned, Children's Day has become a greater day than Christmas. While Christmas is the time when the little folks receive gifts in Jesus' name, Children's Day, on the other hand, affords them an opportunity to prove their generosity by making gifts in His name. It is the great, unselfish day for the children. It is the most popular day of the whole calendar. More people attend Children's Day services in our brotherhood than any other day in the year. No movement has had more to do in educating our people. A young Christian started with the unselfish enthusiasm of Children's Day is apt to be started right. One can never get away from the influences of this festival. Nearly all of our younger preachers received their first missionary instruction through this great day. Nearly every missionary we have on the foreign field received his first inspiration for missions through Children's Day. What argument can be put up against missions in the face of the hearty, spontaneous, joyous altruism of the boys and girls?

Westward, Ho!

The Portland Convention will open on the 4th of July and close on the 11th. Portland is a long distance from the center of the Brotherhood, but it is not so far distant as to render a large and representative attendance impossible. By beginning at once to prepare for the journey, and by making the time spent at the Convention part of the usual summer vacation, very many will find it practicable to go to Portland.

The great Northwest is worth seeing. In going or returning delegates can visit the Yellowstone National Park, the Grand Canon of the Colorado, Tacoma, Seattle, Vancouver, and Alaska. The State Conventions of Colorado and Oregon will be held a few days in advance

of the Portland Convention, and can be visited on the way out. The brethren in these States will give the visitors a royal welcome. Besides, there are some questions that concern the entire Brotherhood that are to be considered at Portland. Those who can make it possible to attend this year should do so by all means. If there has ever been a representative convention there should be one this year.

The churches in and near Portland are doing all in their power to entertain the delegates. They are anxious for a large attendance and a profitable Convention. They wish the people of the Northwest to see and hear the men and women of whom they have been hearing all their lives. A successful Convention

will give a mighty impetus to all that we are doing in that part of the world.

Five hundred churches should encourage their ministers to go to Portland, and should bear all or part of the necessary expense. The churches will profit by their going as much as they will. Thousands of prosperous men and wo-

men should resolve to go—and go. It is estimated that half a million people will go to London and spend \$150,000,000 to see King George crowned. The Portland Convention will mean far more for the Kingdom of God than the coronation of any earthly monarch. Let us make it a record Convention!

How Missionaries Are Appointed.

The Executive Committee endeavors to keep in touch with the Volunteers in the colleges and with such other young people as are considered suitable for the mission fields. When Volunteers or others apply for an appointment, they are asked to fill a blank which calls for information about their education, their purposes, their motives, and the service which they have rendered the Kingdom. As far as possible the candidates are visited by one of the secretaries and their qualifications studied at close range. Careful inquiries are made of those who know the Volunteers as to their character and capacity, their disposition and general fitness for an appointment. This information is regarded as strictly confidential. If the answers of the candidates and the information received from those who know them are satisfactory, the candidates are asked to meet the Committee in Cincinnati for a conference. The Committee asks questions that are designed to call out all the facts that should be known before an appointment is made. In an hour's examination there is hardly any phase of the candidates' life or history that is not reviewed. The two Medical Examiners give them a

thorough examination and report in writing on the same.

It may not be amiss to say that no church ever appoints a missionary and then hands him over to the Committee to be sent to the field. A church may suggest a candidate, and may urge his appointment, and may agree to support him, but that is as far as any church can go. No church has ever appointed a missionary. No man has ever been appointed unless the Committee was satisfied as to his health, his education, his disposition, his soundness in the faith, and the holiness of his life. No man has ever been sent to any field unless the Committee was satisfied that he would worthily represent the brotherhood that sustains him.

When every precaution has been taken it may be that some worthy candidates have been rejected, and that some less worthy have been sent out. As the Committee is made up of human beings no one need be surprised if mistakes are made. The Committee seeks to discharge its duties in the fear of God and with an honest and earnest purpose to please him in the men and women selected for the fields.

A Possible Danger in the Weekly Giving Plan.

We are sorry to report that in a number of cases the introduction of weekly giving for missions with the duplex envelope plan has not resulted in an increased offering. In some cases the result has been the opposite. This is not because the weekly plan in unscriptural or impracticable. We believe weekly giving for missions is the ideal method. The difficulty in most cases is in the fact that weekly contributions have been

introduced in a *weakly* way. Some people have thought that since giving each week would do away with special appeals, it would settle the problem of missions in the local congregations, and establish an easy, royal road to increased contributions. Such is not the case. The weekly giving plan, in itself, will enlist no one who is not vitally interested in missions. As we have said many times before, it is not an easier plan but a

harder one than the plan of missionary days. We are firmly convinced that weekly giving will only succeed where it is introduced with careful planning and a lot of hard work. Otherwise, only about one out of ten will enlist in the plan, and the rest, relieved of the pressure and appeal of the special day, will contribute nothing. We believe there are three things so essential to success in weekly giving for missions that we can almost call them indispensable. They are: a careful and intensive campaign of missionary education, a competent missionary committee, and a thorough every-member canvass for mis-

sions. If there is not willingness to introduce these elements, we doubt the advisability of undertaking the weekly giving plan. If they are introduced and carefully worked, we believe the plan can be made a great success. While the initial introduction of weekly giving for missions necessitates hard work, after its introduction it becomes a much easier and more permanent measure of raising missionary money. Experience has proven that it is best, wherever this plan is introduced, to also keep up the offerings on the special days, so that those who have not enlisted in the weekly plan may thus be reached.

A Great Missionary Exposition.

While attending the annual conference of Board Secretaries and the Laymen's Missionary Movement, the writer had the privilege of visiting the "World in Boston." This is the first great missionary exposition ever held in America. Its success was so great in London last year that the Young People's Missionary Movement formed a syndicate for its control, and brought it to America, along with Mr. Gardner, the English manager. The exposition is a striking success. All Boston and surrounding territory are stirred by it. It continues a month, and the attendance from the beginning has averaged about 12,000 each day. The income for the first week was \$25,000, which insures the financial success of the venture.

It is certainly refreshing to see great throngs crowding the exposition buildings filled with exhibits of foreign mission work. The general admission is twenty-five cents, with an extra charge of the same amount for the pageant, held in the central hall.

The large buildings are filled with reproduced native villages, booths and scenes illustrating conditions and mission work in heathen lands. Fifteen thousand stewards, or helpers, from the Boston churches have been trained to take charge of the booths and departments and explain the features to all visitors.

These stewards work in relays, and are all dressed in native costume. The enlistment, organization, and training of these volunteer workers has taken months, and has enlisted the interest and participation of every Protestant church in greater Boston. Many returned missionaries assist, likewise. In different parts of the halls open lectures are being given almost constantly. Different types of mission work are exhibited. Heathen temples and their worship are reproduced. Tableaux, moving pictures, and other means of education are also used.

In the central music hall at three in the afternoon and at eight at night each day, the "Pageant of Darkeess and Light" is produced. The attendance at this oratorio averages about three thousand. This pageant is the dramatic and musical recital of great episodes in missionary history. Besides the principal soloists and actors, there is a chorus of one thousand voices. The first episode deals with the work of the missionary among the North American Indians, the second with the abolition of the suttee, or widow-burning in India, the third with David Livingstone and his work in Africa, and the fourth with the conquests of the gospel in the Hawaiian Islands. The closing production in the pageant is the Jubilation Chorus. Some very fine singing talent has been enlisted in this production.

The whole exposition is a remarkable piece of work, and the effect upon the religious life of Boston will be marked. It is the purpose of the Young People's Missionary Movement to reproduce the

exposition in many of the leading cities of America. Arrangements have already been made with Toronto, Rochester, Cincinnati, and Chicago, and other cities are being considered.

"If Some of Our Officers Had Not Discouraged Us."

"We would have done more if some of our officers had not discouraged our efforts." Such is the lament that comes to the Mission Rooms sometimes from men whose hearts are set on doing something worth while for the Kingdom. Those who should have been foremost in assisting them oppose either openly or secretly. As a result the offering is not what it should be.

It may appear incredible that any church officer should seek to hinder any effort to raise money for the extension of the boundaries of Christ's Kingdom. For it must be clear to any one who studies the New Testament with any degree of care and moral earnestness that this is the one work that our Lord assigned the church. It would seem that a church officer would be as eager for the spread and universal triumph of the gospel, as a military officer is for victory in the day of battle. Opposition in either case is treason; in one case to the Savior of the world, in the other case to an earthly Government.

It should go with the saying that

every elder and deacon should know what Christ's program is, and be in fullest sympathy with that program, and be as ready to make sacrifices that it may be speedily and completely and gloriously realized as our Lord was to die on the tree for the redemption of mankind. Yet there are men who fill high places in the church who discourage any and all attempts to raise missionary money, saying to themselves and to others that all the money the church can raise is needed at home. In opposing the plans of the Eternal, and in hindering the spread of the gospel these men incur a grave responsibility. To cause others to sin is to follow in the steps of Jeroboam and not in the steps of Jesus the Christ, the Son of the Living God.

If every church officer would do his part and encourage others to do the same, it would not be long till the offerings would be adequate to the needs of the work in all the fields. As long as the discouragers are as numerous as they are, it is too much to expect this very soon.



The mission kindergarten at Akita, Japan. Miss Jessie Asbury, who is the missionary in charge, is shown to the right. The picture was taken in the new kindergarten building. The children have Japanese flags in their hands. The kindergarten is a great help in preaching the Gospel.

CONTRIBUTED ARTICLES

A Visit To Our Foreign Mission Stations—University of Nankin.

LETTER NO. 14.

F. M. RAINS, SECRETARY.

Nankin is known as the most flourishing seat of learning in the Empire of China. The number of prominent men in history who have lived in Nankin is very great. It was a center of the old learning. But a new spirit has come over the country, and now Nankin is a center of the new learning.

Missionaries and mission boards have been quick to see the importance of planting Christian schools in this old Southern capital. It is said that there are more girls' schools in Nankin than in any other city in China. The whole number of modern schools is now nearly one hundred in Nankin.

F. E. Meigs started a small Boys' Day School in 1888, which grew into a boarding school. The Methodist Episcopal Church started a school in 1888, known as "Nankin University." The Presbyterians began a school for small boys in 1887.

F. E. Meigs was one of the first to recognize the importance of union in

educational work in a great heathen city like Nankin. In the fall of 1906 plans were completed for the union of the educational work of the Foreign Christian Missionary Society and of the Presbyterian Mission. The union resulted in "Union Christian College," and F. E. Meigs was elected president.

This union proved entirely satisfactory. There had already been talk of a great union movement in educational work. For some four years the subject was considered in all its relations. No step was taken in haste. Finally the Methodist Episcopal Mission joined with us and the Presbyterians in founding what is known as "The University of Nankin."

The organization is as follows: In America there is a Board of Trustees composed of nine members, three from each Mission represented in the union. Our three trustees are A. McLean, Cincinnati; J. H. Banton, New York, and S. T. Willis, Lynchburg, Va. On the



One of the Recitation buildings of the University of Nankin, China.

field there is a Board of Managers, four from each Mission, who control and manage the university, subject to the approval of the Board of Trustees. Our men on the Board of Managers are as follows: A. E. Cory, Frank Garrett, and C. S. Settlemyer, of Nankin, and Dr. E. I. Osgood, of Chuchow.

The object of the university is to educate men for Christian leadership, provide educational advantages for the children of Christian Chinese, and to promote higher education in China under Christian influences.

During my recent visit to China I looked over the property of the university carefully. I met with the Board of Managers at a special meeting. I was pleased with all I saw and heard. Everybody is delighted with what has been done, and the prospects for the future are bright. There is perfect harmony in the Board of Managers. Indeed, I was told that there is more harmony in the management of this institution than in any one mission organization in China.

The university already owns thirty-two acres of land within the walls of the city. Considerable new building has been done. A large three-story Science Hall, 122 x 72 feet, is almost complete. The building has been planned especially for science work. In it will be well-equipped laboratories for chemistry, physics, biology, geology, etc. Dormitory accommodations for over 400 students are being planned. The college Young Men's Christian Association building and the splendid chapel provide for the religious and social meetings of the students. The Young Men's Christian Association has two branches in the university, and is active and very helpful in all its work. It holds regular religious meetings, conducts sixteen voluntary Bible study classes, with a total enrollment of 160. Organized street-chapel preaching is conducted three and four times a week.

The Bible Department is a special feature of the university. Our own F. E. Meigs is at the head of this course. He is greatly beloved in Nankin. The Faculty and Board of Managers are exceedingly anxious for him to return from America and take up his work as soon as

his health will permit. His place is being supplied while he is away. Each student is required to study the Bible four hours per week, attend chapel daily, the Sunday morning preaching service, and Sunday school.

The land and buildings, equipment, etc., is valued at about \$160,000 gold. The income from tuitions, fees, etc., is more than \$12,000. Remember this is for the first year. This will increase as the years go on. It requires about \$17,000 to meet the yearly expenses. Endowment is needed. The Board of Managers and the Trustees hope to secure within the next two or three years not less than \$200,000 for an endowment, and an additional \$100,000 a little later. Plans are being made to this end. This endowment will be secured, of course, independent of the missionary societies.

The enrollment of students already numbers more than 400. It will not be long in going up to 1,000. There are seven missionary instructors and twenty-four Chinese. The Chinese teachers all have the degree of M. A. or B. A. This is a strong Faculty. The course of study has been carefully arranged to meet the needs in China.

There are five English literary societies which have for their double purpose the gaining of a knowledge of parliamentary law and readiness in public speaking. This becomes increasingly important, as China is going to have, it is believed, a constitutional government. The students conduct a publication known as the *University of Nankin Magazine*. Already there is a splendid college spirit in the institution. The first year's history of the university reveals marvelous progress. There is careful organization, sane enthusiasm, beautiful harmony, large outlook, business-like methods, a spirit of self-surrender, and downright devotion to the best interest of the work and the greatest possible usefulness for China. I can not see how the situation under all the circumstances could possibly be better.

The founding of the University of Nankin by the three great missions in Central China helps to mark the beginning of a new era not only for China, but for all the mission fields of the

world. Our own brethren led in this great movement, and we owe them a debt of gratitude for their pains and persistence and farsightedness and real Christian enterprise. Our missionaries have helped mightily to create the great union sentiment in China. Dr. W. E. Macklin, F. E. Meigs, and others have led in China in doing what we started out, one hundred years ago, to do for all the world. They have the spirit and vision and loyalty of Thomas Campbell, Barton W. Stone, Walter Scott, and thousands of others. These are the men who are responsible for this great institution which will go down in history as one of the important factors, in the East, in reuniting the divided Church of God.

The value of this union in educational missionary work may be briefly stated as follows:

1. It is economical. Many thousands of dollars will be saved annually.
2. Usefulness in the common cause of Christian education will be conserved.
3. It will help the Christian forces in Central China to present a united front before the non-Christian religions of the land.
4. A great university like this will prove exemplary and inspirational to the Chinese Government in founding and supporting similar institutions of her own, as has been done in Japan. There

are now some movements in this direction. These will multiply.

5. It will prove a wholesome example to the divided missionary forces of the world. This effect is now being realized. The missionaries in Japan are even now considering the question of a union university for the empire. Why not unite in educational, medical, and publication work in all the fields, and thus save many thousands of dollars and increase wonderfully the general efficiency?

Let it be remembered that in addition to the university each Mission has its own Bible college, where young men are trained especially for the gospel ministry.

Another important matter to be borne in mind: We can withdraw from the union if it is thought wise to do so. Our property interest is carefully safeguarded.

When I looked upon the splendid buildings, the beautiful campus, the hundreds of bright young Chinamen being instructed in the Holy Scriptures and Western learning daily, and all of them paying their own way, and remembered Dr. W. E. Macklin entering this heathen city only twenty-five years ago, I was again reminded of what has been called the miracle of modern missions.

March 27, 1911.



One of the new dormitories of the University of Nankin, China. There are two such dormitories. They will accommodate several hundred students. More will be provided as needed.

"Our Father Knows."

ETHEL BROWN GARRETT.

It was a cold morning in February! Dr. Loftis stood before the fire with an unopened telegram in his hand. It was from Batang, the city toward which his face was turned with a strange yearning. For weeks he had been waiting for favorable conditions to start on the long, hazardous journey. Now it had been decided that he could go. His packing had been done with the eagerness of a schoolboy, and he was to be off on



MRS. FRANK GARRETT.

the morrow. But still he held the telegram unopened. When I asked why, he said, "I'm just trying to decide *first*, whether or not I'll have the grace to obey if this tells me to wait a while longer to start." We understood; we had heard all the enthusiastic planning for the new work, and had marveled often that one could be so eager and yet so patient. Dr. Loftis was a rare combination. He spent two months with us in Nankin, and every one in the station learned to love him as a brother. There was about him that indescribable something that attracted and held men in an unusual degree. So capable and strong, so humble and eager to learn, so thoroughly unselfish, so consecrated to the one purpose, and withal with a keen

sense of humor that found the best and brightest side of everything. Soon we were bringing him our troubles and difficulties, and he seemed always to see a way out. How we rejoiced with Batang! He would be to them all they had waited and hoped and prayed for through weary months.

The telegram did not contain the dreaded message; and the next morning he was off. For two months we followed him in our imagination over the rough roads, through rapids and gorges, and over mountain passes, until one bright morning in June the children said, "Doctor will reach Batang to-day." Every day's journey had been traced on the map, with the children as interested audience. A few weeks slipped away. There was just time to get the happy letters from the Sheltons and Ogdens, rejoicing that the right man had found his way to them, and Dr. Loftis' enthusiastic praise of "my own people," then came that dreadful message, "*Dr. Loftis is dead!*" If those words sent a pall over the hearts of our people here, can you imagine what it meant to Batang? For days we could n't talk about it. It seemed *too cruel*. Our little mission family has had its disappointments and sorrows; times without number there have been when only the eye of faith could pierce the gloom, but this blow, from our human insight, was a mystery unfathomable. We could only be silent before Him.

A year has passed and we have learned again our lesson. "He knows, our Father knows." Dr. and Mrs. Shelton have been with us for a little visit on their way to the homeland on furlough. They have given us such an uplift as we have not had for many a day. They have told us all about their joy when Dr. Loftis came to them. The work he did during those short weeks, the last brave fight for life, and the death that came as a thunderbolt from a cloudless sky. He did wonders in those short weeks before God took him, and his work will tell in the years to come when

Tibet shall have come into her own. Dear friends at home, don't fail to hear Dr. and Mrs. Shelton's story of Dr. Loftis and his work for Thibet. It is well worth your best effort to hear. To be sure you yourself will need to fill in the blank spaces, that should tell of their own share in that splendid work, for they are too modest to tell it all. It will tell of patient toil, of privation and loneliness and discouragement, and sickness unto death, but fill it in as best you can, and you will have a picture of *heroism* in the highest degree. May we appreciate it none the less because it is a picture of *to-day*, and some of the heroes still with us.

I can not believe that our great-hearted Brotherhood, with so much of wealth and the growing Christ spirit, will allow the Sheltons to go back alone to live in a mud hut, with the lower story a shelter for the beasts of the field, and no inclosure to shut out the ever-flowing stream of loathsome and infectious diseases.

Dear mother, can you sleep in peace in your beautiful home, with your little ones tucked snug and safe in their snowy beds, and not breathe a prayer for that brave little mother so lately bereft

away off yonder on the roof of the world?

Can you look into the angelic faces of the little Shelton girls in the homeland, and not read there a tender pleading for the wronged innocence of heathen childhood? Can you realize the supreme sacrifice of the parent heart that cheerfully isolates its loved ones to live in the blackness of sin through all their childhood years—for Jesus' sake?

An easy thing to do? No; but the Master said "Go," and the price must be paid. Thrice blessed is the man who heeds the voice! A touch of the all-conquering hand and a miracle is wrought. A few years, and lo! the desert shall become the garden of the Lord. 'T is true! The last dark land has opened wide its doors to welcome the King of Glory!

Will you count it a privilege to help pay the price of establishing His reign? We are confident that the church will rise to the occasion. That you will equip Batang *now* with men and homes and workshops, and so send the Sheltons back with a glad song in their hearts, for the onward move into the forbidden land.

Christian in Court.*

AN INTERESTING ACCOUNT OF A MISSIONARY TRIAL HELD AT THE ATHENS (OHIO) CHRISTIAN CHURCH.

A mock court was held at the Christian church last evening in which Mr. Paul Fulwider, representing the people of the Christian world, was put on trial on an indictment returned by the Court of Foreign Missions. The indictment contained three counts: those of criminal negligence, criminal indifference, and criminal refusal to obey the command of Christ to make disciples of all nations for the purpose of sending the gospel to the inhabitants of non-Christian lands.

The trial began at 7 o'clock in the church, and for three hours a large crowd remained until the verdict of the jury was returned. Great credit is due

the pastor of the church, the Rev. Mr. Hall, who originated the court and drew the indictment. The affair was a novel and highly valuable presentation of the need of better work for Foreign Missions.

At 7 o'clock Sheriff C. E. Cameron called court with Judge Frederick Treudley on the bench. The prisoner, Paul Fulwider, was brought into court handcuffed. The prosecution was represented by C. E. Stailey, as prosecuting attorney, assisted by the Rev. Mr. Hall. Attorneys J. A. Long and L. H. Miller represented the defendant. The indictment, which was drawn in a most original and binding manner, was read by Clerk H. J. Redding. A plea of not guilty was entered by the defendant, and a jury was at once secured with but

* The brief, argument and form of indictment for this interesting trial can be secured of the Foreign Society.

little trouble. After considerable questioning the following six men were empaneled—B. F. Eddy, J. C. Hewitt, C. W. Gross, Ray Ritchie, Roy Saylor, and M. P. Totman. The witnesses for the prosecution were Mr. Tsui, a Chinese student; Earnest C. Wilkes, and Miss Lena Livingston. Mr. Tsui told of the need of missions in his native land, and what could be done with funds from this country. He gave convincing evidence that Christians at home should support Chinese missions. Mr. Wilkes gave similar evidence as to mission work in Africa with special reference to Uganda and the Congo districts. Miss Livingston gave expert testimony on the work of the Foreign Christian Missionary Society and its competency to handle mission funds.

The witnesses for the defense, J. L. Long, Lena and Wilhelmina Boelzner,

devoted their principal efforts to show the upright character of the defendant. This was successfully done, and it was admitted by the prosecution, but the prosecutor and his assistant insisted that the evidence was against the Christians. Fulwider represented rather than against him personally.

The pleas of the attorneys were ably given, the whole case being laid before the jurors in a masterly manner. Judge Treudley, who showed great ability on the bench, charged the jury, whose verdict was that the prisoner himself was innocent, but that those whom he represented—the Christian world—were negligent and therefore guilty of the charge in the indictment. The judge sentenced the prisoner and the church at large to read the Acts of the Apostles and the Epistles of Paul. —*Athens Daily News*.

A Sketch of Dr. John Sergius.

WRITTEN BY HIMSELF.

Since there are many noble men and women in our Brotherhood in the Central States—Iowa, Missouri, Illinois, Indiana, and Ohio—who have known me personally in the past, and have helped me to get my education at Drake University and the University of Indianapolis, I feel that it would be of some interest to them to know about my life's history and present work in Persia.

I was born and raised in a small village near Oroomiah, Persia. My early education was obtained at the feet of my sainted grandfather, whose memory I revere. He was a man of unusual ability, and a great student of the Bible in his time. In those days there were hardly any people in that part of Persia where he lived that had been outside of Persia, but the love of the study of the Bible, and particularly Paul's life and travels, made him want to see all historic places connected with the life of the Savior and the Apostle Paul. In his travels he had gone to Jerusalem, Damascus, Egypt, then the Islands of the Mediterranean, and finally to Rome. When I think about that good man, his life, his work, and Christian faith, I feel that I must

follow in his footsteps. He had come in contact with the early Presbyterian church, but was simply a Christian. He had preached extensively for Armenians in Russia, near the Caspian Sea, and in the Island of Crete to Greeks. In his old age Mohammedans daily came to our house, with whom he prayed and read his Bible. All my education in childhood and boyhood had been in the New Testament and Old Testament, taught to me by my aged grandfather, who lived to be ninety-eight years old. After his death I attended an Episcopal Mission School for some time, and at the age of sixteen left Persia alone to come to the United States. There were not more than a dozen Persians at that time in America. After having been a short time in America, I met B. B. Tyler in New York City and was baptized in 1892. In 1893 I entered Drake University, Des Moines, Iowa, and studied under A. I. Hobbs, R. T. Mathews, and Harvey W. Everest. I shall never forget the kind consideration of these good men, and how anxious they were about my studies. I am particularly indebted to C. F. McCarty, formerly of Jefferson,

Iowa, and now of Des Moines, who helped me for the first two years, and has been a wise friend and adviser ever since. My school days in Des Moines for five years were very profitable. It was a great privilege that my early manhood should be spent in a Christian community and a good school like Drake University. I had to work very hard, like every poor boy, to get an education, and was willing to do anything honorable to pay my way through.

Knowing that we had no mission in Persia, and that it would be unwise to spend money while other fields were more accessible than Persia, I decided to prepare myself to meet with difficulties in Persia, and to be able to make my own living. I took two years in medi-

cine, and finally graduated in dentistry at the University of Indianapolis. I was very glad that I did take a practical education. My medico-dental work has opened for me the homes of the most conservative and fanatical Moslems. To-day there is no one in the city of Oroomiah who enjoys the respect of people and is welcomed in the homes of all classes as I am. I was even presented to the late King of Persia, and examined his teeth. My patients have been amongst all classes, rich and poor. My Christian work has been personal preaching to people, especially amongst Mohammedan women, and against polygamy. Wherever I have seen an opportunity of doing good I have not let it pass by. Thousands have received treat-



John Sergius, and his family, of Persia. He is a self-supporting missionary, but under the direction of the Foreign Society. Dr. Sergius is a graduate of Drake University. He has supported his work through dentistry, being the only dentist in all Persia.

ment free of charge, and many have heard the story of the Cross.

While I have not been able to organize a church, I have sown the seed of truth and patiently wait for results. I am glad to say that the time has come when we shall begin to do effectual work. Persia is no more the enchanted land of Moslems. People are willing to send their sons and daughters to mission school, and are even willing to pay tuition. They have learned to honor and respect Christians, and trust and believe in them. When a Christian missionary goes into the streets of a city all the beggars run to him for help. They know that he has compassion and is ready to help. In the next twenty or twenty-five years there will be wonderful work done throughout all Asia, which will make the hearts of the soldiers of the Cross happy. Missionary work has rent asunder the curtain of darkness and impossibility. No more Tibet, Persia, and Turkey lock their gates against missionaries. The world has been brought nearer, no one will deny it: that it is the gospel of our Savior preached by His servants. I am glad and rejoice to see

the co-operation of different evangelical churches in heathen countries to work more unselfishly with the understanding that they are all working for the Kingdom of our Lord and Savior.

It was made necessary for me by our State Department to visit the United States because of certain laws concerning naturalized citizens who go to the land of their birth. As I understand it, that law protects such naturalized citizens who are either missionaries appointed by different missionary societies, or merchants engaged in advancing the American commerce. As I was not appointed by our Society, I was denied protection, and I asked to come and live in the United States, or make some arrangements, and go back to my work. To lose my citizenship meant almost the loss of my life. I am glad that I am an American citizen, and now can go back to my native land with my Bible and flag. Now that I am appointed by our Society as a self-supporting missionary for Persia, I hope that you will be more interested in that ancient, historic land of Cyrus. Brethren, pray for me that God may give me wisdom and courage.

A Neglected Field—A Unique Opportunity.

JOHN JOHNSON

The problem of the evangelism of China is at this moment at an acute stage. This is the opinion not only of



missionaries on the field, but of every intelligent student of the problem in the homeland. China is in the throes of a bloodless revolution. A gigantic transformation is happening before our eyes. How thrilling and inspiring is the sight! One-

fourth of the human race is awaking to a consciousness of its ignorance and impotence, as well as to a sense of its mighty latent energies, and fabulous buried wealth. With what frenzied haste it tries to make up for centuries of lost time and opportunities! How ti-

tanic is the struggle between the old and the new, the false and the true!

What will be the issue? That depends entirely upon how you and I and the Christian church at large embrace this incomparable opportunity for permeating China with those lofty ethical principles inherent only in the gospel, which is the only power ordained of God for the salvation of individuals and nations.

According to the latest statistics there are now 4,582 missionaries (including physicians) connected with about ninety-two societies, seeking to propagate Christianity in China. At first sight this force looks as if it might be adequate. But we are disillusioned when we divide China's huge population of 400,000,000 equally amongst these missionaries and find that each one, male and female, has about 87,300 souls to evangelize. Owing to the unequal dis-

tribution of the forces there are some parts of this great empire, like the one in which we are located, where the average per missionary is very much larger. The most reliable statistics show that the Nantungchow field covers an area of not less than 5,000 square miles, with a population of fully 2,500,000. To care for the souls of this vast perishing multitude, there are only four foreign Protestant workers, two native evangelists, and one Bible woman!

Though situated at the very mouth of the Yangtse, and only some seventy miles northwest of Shanghai, thousands of missionaries during the past fifty or sixty years have passed by this field on their way to more distant, but not more needy, ones. Why? Was it the divine purpose to leave this immense virgin field for the Disciples of Christ to occupy and evangelize? This was certainly the view the writer held when he and his family located here five years ago. It seemed to him a magnificent God-given opportunity for planting the Church of Christ after the New Testament pattern, where the discordant voices of denominationalism had never been heard! During these years what a vision God has been giving us of the awful ignorance, the hopeless superstition, the inexpressible misery of these millions! How it has oppressed us, constrained us to prayer, and impelled us to service! How ardently we have hoped that the great Brotherhood we represent would catch something of this soul-stir-

ring vision of need and opportunity, and be constrained to send forth laborers into this neglected harvest field! To hear that other Christian bodies have broken their alabaster boxes, and are pouring out their precious contents for China and the world, makes us glad. But how sad is the thought that the foreign missionary treasury of the religious people so highly favored of God during the past century, is *not only empty but in debt!* May the Lord give no rest to His people until this intolerable reproach is removed.

Unless we are prepared, during the next few years, to open other two or three stations in this peninsula—man them with five or six foreign evangelists and as many single ladies, equip them with schools, chapels, and a hospital—our unique opportunity will be lost. Not less than \$40,000 is needed here without delay. Other societies are searching for new fields, and several are already casting covetous eyes upon this goodly land the Lord has given *us* to possess. How can we complain, if the Master, grieved with our procrastination and supineness, uses other hands than ours to reap the golden grain, and we lose both opportunity and reward? "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away."

Nantungchow.

Co-operation for the Promotion of Unity. A History.*

SHOWING WHAT WAS DONE BY THE CAMBRIDGE MISSION AND THE BAPTIST MISSION IN DELHI, INDIA.

STEPHEN S. THOMAS.

Thirty-odd years ago the two Missions in this historic city were at daggers drawn, and behaved toward each other almost as badly as some of the representatives of the two churches did at home far less than thirty years ago. If any one had accused them of any lack of Christian love they would probably have stoutly resented the accusation, and

perhaps charity demands that we should admit that they had it, but truth compels us to add that they seemed resolved never to show it.

The advent of the Cambridge Mission introduced a new spirit, and the changes in the staff in the Baptist Mission favored a happier state of things. It is doing bare justice to one of the most effective missionaries that Delhi has ever had to say that the present

* From "The East and the West."

bishop of Lahore, when he was head of the S. P. G. and Cambridge Mission, steadily and successfully set himself to cultivate friendliness with the Baptists, and he would readily admit that they were not slow to respond. Perhaps the first definite application of this new spirit took place when the present writer, recognizing the merits of the splendidly organized High School of this University Mission, sent to it the advanced boys of the Baptist Boarding School. This course has been steadily pursued ever since, and within the last five years the younger boys of the two Missions have also been taught together in a school the expenses of which are borne equally by both Missions, according to their respective number of boys. But what about the religious difficulty? It does not exist. Specific denominational teaching is given out of school hours, and purely Biblical addresses are given in the Christian school by the missionaries of the two Missions in turn, and neither side is afraid to trust the other. What has been the gain? Immense in every way. For the Baptist Mission to have

had its own school, capable of imparting the education which its boys have gained in this great High School of six hundred boys, would have cost twenty times the money it has ever paid in fees. But the financial has not been the chief gain; the boys have been drawn into a larger life, they have grown up side by side with their fellow Christians of the other Mission, and the two sets of missionaries have been drawn closer together. One particular gain to the Baptist Mission deserves special notice. The first boy to be sent was Joel Waiz Lall. He passed brilliantly through the High School, entered the Cambridge St. Stephen's College, whence he graduated B. A. with three gold medals, and a few years later took the difficult degree of Master of Oriental Learning in Arabic (M. O. L.), being the only Christian in the whole Indian Empire holding that degree. For several years now he has been the writer's beloved colleague in the Training Institution for Indian preachers.

Here, then, a principle emerges capable of wide and varied application



Australian Federal Foreign Missionary Executive Committee and Victorian State Foreign Missionary Committee. Back row: J. C. F. Pittman, Mrs. Pittman, P. A. Dickson, H. Kingsbury, W. A. Kemp, J. McCall. Front row: R. Lyall, Federal State Treasurer; Mrs. Lyall, F. M. Ludbrook, Federal President; Mrs. Ludbrook, T. B. Fischer, Federal Secretary.

throughout the Mission field. Wherever a Mission is specially strong and gifted in one department, educational, industrial, or any other, let it be recognized and freely used by all other Missions working in that area. It is devoutly to be hoped that the day has passed when every Mission, whatever its size, will seek to be complete in itself. Isolation is folly, and the needless multiplication of institutions suicidal. The gifts of any are for the use and benefit of all. This is coming to be recognized fairly generally now—it was acted on in Delhi twenty years ago, and has given growing satisfaction to the two Missions concerned.

Further co-operation in educational work is now being entered on in connection with St. Stephen's College. A brilliant young Baptist from Oxford (Lincoln and Mansfield Colleges) is to run a hostel for Indian students, living in an Indian house with them, almost next door to the college.

The Edinburgh Commission recognizes the imperative need for the allotment of territory in order to prevent friction and overlapping, but is conscious also of the great difficulties involved. Probably no two societies could encounter the difficulties in a more acute form than the S. P. G. and the Baptist. It is peculiarly gratifying therefore to find that these two succeeded in coming to a working understanding in Delhi many years ago, and the secretary of the Cambridge Mission reports truly that "we work in all districts of the town in perfect harmony."

Commission VIII, at the close of the report mentions nine things in which, in its judgment, joint action should be taken. The members of the Commission would be the first to rejoice in any extension of its list, and these two Missions in Delhi have shown it possible to add a tenth, viz., bazaar preaching. For over a year the missionaries of the two societies have taken a joint stand, once a week, in preaching in the bazaar. This is a step of immense practical importance. United effort, united testimony, provided the union is sincere, will be far more telling than isolated action can ever be.

It is probably true to say that the Anglican lady missionaries have shown much less readiness to co-operate with the Baptists than the men. It is therefore with special pleasure that we find Miss Gorham, of Simla, freely inviting the help and co-operation of Presbyterian and Baptist ladies in local zenana work. May her example be largely followed.

The Commission (p. 59) states that "it is desirable that Missions working in the same area should endeavor to assimilate, so far as their ecclesiastical differences permit, their standards of membership, their rules of discipline, and their methods of dealing with inquirers and catechumens."

It might be assumed that in the case of High Churchmen and Baptists their ecclesiastical differences would not permit of much assimilation, but this assumption would be wrong. In essence standards are pretty much the same, and in respect of the one thing which is the outstanding characteristic of Baptists, viz., the practice of adult immersion, it is a curious fact that St. Stephen's church in Delhi has a baptistry in the shape of a coffin for the immersion of adults. The Bishop of Lahore, in the last report he wrote as head of the Delhi Cambridge Mission, adduced as one reason amongst others for their practicing adult immersion, the existence of a large Baptist Mission in the city, and the desirability of assimilating their practice as far as possible. Here, again, the finding of the Commission was anticipated in Delhi by ten years.

The last thing to record is the most promising of all. These two Missions, which were so far apart and bitterly estranged, have through a quarter of a century been slowly but surely drawing together, till now they meet once a month at each other's houses for united prayer. This is a fact of endless possibility and promise, and gives the surest guarantee of grace "to keep the unity of the Spirit" . . . "till we all attain unto the unity of the faith."

Organic union is not yet in sight for the largest sections of the church, but during the last few years we have traveled far in increased intercourse, in finer appreciation of each other's position, and

in genuine admiration of each other's work; and in this direction the Edinburgh Conference has undoubtedly greatly increased the pace. The object of this article is not to plead for the giving up of distinctive principles, but for a keener realization of our unity of spiritual belief and experience on the upper reaches of our faith and hope, in the profound belief that such realization will have gracious issues in our concrete life and work. The grace that adorns the lives of believers in every section of the

church, and the manifest blessing which rests upon their labors, are evidence indisputable that the Holy Spirit is patient of our differences, where He sees a harmony of aim and a loyal devotion to our common Head. Uniformity is not a condition of spiritual growth or success in work, but the observance of the "new commandment" is. Let us regard each other as constituting a great army, with its different regiments all bent on empire and the coronation of the King.

The Terrors of the China Famine.

MRS. EDNA KURZ SETTLEMYER.

The center of the famine district is about one hundred miles north of Nankin. The missionaries say that the suffering has been very intense, and that people are dying by the roadside from starvation and fever. Much has been done to relieve the conditions, and a number of missionaries from Nankin and other places have gone north to assist in the distribution of food and money. The transport "Buford," which was sent out with provisions from America, was welcomed with great joy. I did not go down to the river to see the steamer, but attended a reception which was given in one of the mission homes for the officers. Part of the cargo, consisting of some things which the Chinese could not use, was sold in Shanghai and the money was used for buying more rice and native flour. Thousands of lives are being saved, yet many have died. I am going to quote a section from one of the Shanghai daily papers. It will give you a better idea of things than I can. It was written by a missionary at Foochow:

"Even with the generous help that has been given, we hear that some have come to such extreme need as to feed on the flesh of their fellow creatures who had already fallen victims to the wolf of hunger. . . . Only this week a little baby boy was brought to our gate and offered to me for the petty sum of 150 cash (about seven cents gold). The mother had starved to death, and the father was sick and not expected to

live, and this man, a beggar, was carrying this bright little human being around offering him for sale as common wares are daily offered at our gate. . . . It is all so sad and heart-sickening, and if we go out into the country for a short walk, hoping to forget and put aside such scenes for a while at least, we are greeted with groups of dogs and flocks of crows congregated together among the graves, and we know all too well that a shallow grave has been scratched open by the hungry dogs, and the victim is furnishing food for the crows and dogs. Most of the poor dead are just wrapped in matting and buried; and some who have died on the streets have not even had burial of this kind before the dogs begin to feed on them; and even the thin coffins that are furnished by the authorities for the dead are so thin as to be easily scratched open by these hungry dogs."

Owing to the very heavy rains again this spring the rivers are greatly swollen, which has delayed the boats in getting provisions to the sufferers, and has also increased the suffering. The fields are flooded, and it is estimated that over one-third of the new wheat crop is already ruined. What the final outcome will be is uncertain.

I often think that if those people who object to foreign missions on the ground that there is plenty of mission work to be done at home could come to China for just one day, and see some of the things that we see daily, they would for-

ever cease their criticism. There is much to be done at home, but there is infinitely more to be done out here, and so few in proportion to do it.

You may ask what the Government has done to help in the famine. It has aided considerably in the work, and has given money and rice. However, it might have helped a good deal here in Nankin and did not. Early in the winter thousands of refugees came down here from the famine districts. They huddled together in miserable little straw huts outside the city. The officials allowed but few to enter. They were helped a very little. Nankin is a rich city, and might have done much to aid

them. Instead, after a few weeks most of the refugees were packed onto little boats and sent back to the famine districts to face starvation and make the work of distribution up there among the masses a much more difficult problem. Many died on the way, from fever and starvation. The officials did n't want to bother with having them around, and regard them almost as so many cattle—indeed, many of them place a higher value upon their live stock than they do on these miserable sufferers. These famine sufferers are hard-working peasants, and often lose their all during these floods.

Nankin, China.

The Indian Christian Missionary Society.

AN INTERESTING WORK OF NATIVE CHRISTIANS.

STELLA FRANKLIN.

Mr. Shah, the Indian Pastor of the Hurda church, has several times written of the work of this society. This society was organized in 1907. It is supported and managed by Indian Christians. In October, 1910, the annual convention was held in Jubbulpore. Brother and Sister Rains were present at the opening meeting, and Brother Rains gave a helpful talk

that was translated by Dr. Brown.

The report of the year's work indicates a steady growth. In their station at Kota (near Bilaspur), the society now owns an acre of ground with a building that makes a home for the missionary family, and contains a hall for meetings. The property is worth \$233. Fourteen Indian churches contribute to the support of the mission. The missionary is John Panna, hospital assistant. His family is with him. Mrs. Panna is the eldest daughter of Sara Bai, the well-known Bible woman of Hurda, and she has inherited many of the beautiful traits of her mother. Besides this missionary family the society also supports a young man,

who is a missionary helper to Mr. Panna. During the year the society did regular work in forty villages. They also sold Gospels and tracts. Three Christian families are present regularly at Sunday service, to partake of the Lord's Supper. There is also a Sunday school.

This society is doing much towards the development of Christian leaders in our mission. The Hurda church promised to send money to purchase a tent for the use of the missionary in villages during camping season, and they have already sent \$12 of the promised amount.

At Damoh the boys in the Orphanage who have not spending money of their own, made sacrifices of certain foods from their daily allowance. In this way they saved \$34, which they sent to the society.

A most precious gift came from Jumni Bai. Manika Tal was a Damoh boy. He had never been a strong boy physically, but from boyhood was spiritually-minded, and seemed to have a special gift as evangelist. He was married to Jumni Bai, and they finished the Bible College course. They were then sent to Mungeli to help Mr. Rioch. Recently Manika Lal died. Shortly after his death Jumni Bai wrote the following letter to Mr. Shah, which we translate:



"May my salaams reach you, and then may it be known to you that before his death Manika Lal told me that he wished to give the \$13 he had in the bank to build a house for the missionary helper at Kota. He had heard that was the amount required for building the house. The house should be a memorial to him. He said, 'If I live longer I can earn more money. I give this to God's work.' Now

the money is in the bank, and will be sent to you as soon as possible.

"JUMNI BAL."

Other Indian Christians are beginning to feel the appeal to do more for their own people. Such gifts mean much for India. The responsibility of this society is developing some fine Indian leaders in our churches.

Harda, India.



Teaching Staff of Middle and High School of the Foreign Society at Harda, India. D. O. Cunningham, the principal and Bible teacher, sits third from the right on front row. To his left sits Pandit Salagram, an Indian teacher. He has taught G. L. Wharton and many others the language. To the extreme left, front row, sits M. J. Shah, our leading native evangelist at Harda, and leader of our native missionary society.

A HEARTENING MESSAGE.

Bethany, W. Va., May 17, 1911.

Foreign Christian Missionary Society, Cincinnati, O.

Dear Christian Brethren.—Realizing something of the great responsibility resting upon the Disciples of Christ to evangelize the world; appreciating the efforts of the Foreign Christian Missionary Society to discharge this obligation through its brave and God-fearing workers in all parts of the earth, and especially being mindful of the untiring labors of the officers of the Society, who through encouragement and discouragement, anxiety and perplexity, failures and victories have advanced the Kingdom of Christ so successfully; we, the Student Volunteer Band of Bethany College, have determined upon a week of special prayer for the officers of this Society. We are praying that God will abundantly bless the work of their hands, grant to them multiplied means and opportunities and enrich their lives through His grace. May the day of our Lord be hastened to earth and may they be rewarded with the reward of heaven. God bless you all!

S. V. B. M., per Moody Edwards.

YOUNG PEOPLE'S DEPARTMENT

It is earnestly hoped that as many as possible of the Endeavor Societies send in their offerings in time to make a report at the National Convention the first of July. Even though the whole amount has not been turned in, a part could be sent now, and the rest before the close of the missionary year, September 30th. If the pastors will suggest this to the young people it would no doubt help.

Many Endeavor Societies that have been supporting the Damoh Orphanage for years have failed to make a pledge for this year. This is probably an oversight. Time and postage would be saved if the pledges were sent to us at once. Every society in the Brotherhood should feel a personal responsibility in this matter. The orphanage and all pertaining to it depends upon our young people for support.

"Give as you would if an angel
Awaited your gift at the door;

Give as you would if to-morrow
Found you where waiting was o'er;
Give as you would to the Master,
If you met His searching look;
Give as you would of your substance
If His hand your offering took."

Lake Geneva Missionary Conference.

We hope to receive many applications for enrollment at this Conference, July 21st-30th, and will be glad to give full information regarding terms upon request. For wholesome, inspirational missionary training for service there could be no better place than this. The very finest of leadership will be found, and a restful, helpful period of instruction along all mission study lines.

The other conferences are:

Asheville, N. C.... June 30-July 9
Silver Bay, N. Y.... July 11-30
Cascade, Colo.... August 4-13
Whitby, Ont..... July 3-10
Knowlton, Que.... July 12-19
Woodstock, Ont... July 17-24



Delegates at the Lake Geneva Conference in 1910.

Teaching Missions in the Sunday Schools.

—We have a splendid booklet on missions in the Adult Bible Class entitled, "58 Varieties, One Better." Send ten cents and get it. It will fill you with good plans.

—P. A. Wood, Superintendent of the Hillside Christian Sunday school, Indianapolis, writes: "We are using the missionary prayer topics every Sunday in our Sunday school and are very much pleased with the plan, and hope it will be continued until there is at least something better to take its place."

We have recently seen some excellent missionary bulletins, used in churches and Sunday schools. A large bulletin board is prepared, on which are posted weekly many things of missionary interest. Pictures from the missionary magazines, news items, striking mottoes, missionary texts, and other notes of interest are used. One of these bulletins, carefully kept up, and placed in the vestibule or some prominent spot in the church, will do great good.

—The superintendents, teachers and officers of the Indianapolis Christian Sunday Schools held an interesting meeting on April 25th; 225 people gathered at the Y. M. C. A. building and a banquet was served. The meeting was held under the leadership of A. C. Ward, Superintendent of the Seventh Church school. The evening was given over to the discussion of missions in the Sunday school. After brief opening ad-

resses by Secretary Godard of the Young Men's Christian Association, and Garry L. Cook, Sunday school State Superintendent, an address on Teaching Missions in the Sunday School was given by Stephen J. Corey of the Foreign Society. The interest and enthusiasm of the meeting was marked. The Indianapolis Sunday schools are to be congratulated upon their activity and splendid organization.

—The writer attended the Sunday school of the Jefferson Avenue church in Buffalo recently. One of the interesting features of this fine school is a Chinese class. There are ten Chinamen in the class, most of them being members of the Church. On the day mentioned, a pennant was presented to this class as a recognition of its leadership in giving. These Chinese pupils had the highest average record for giving of any class in the Sunday school.

A great many Sunday schools are using the regular monthly missionary programs issued by the Home and Foreign Societies. These programs are proving to be very effective in imparting missionary information and inspiration. The exercise for each month is very brief and simple. It can be completed in from ten to twenty minutes, and can be used in the place of the opening or closing exercise. For the first half of the year these programs have been on foreign missions. From July to December they will deal with home missionary topics.

Briefs from the Workers.

—Dr. W. N. Lemmon of Laoag, P. I., reports two baptisms of men—one ninety and one ninety-two years of age.

—Ralph Lemmon, son of Dr. Lemmon, of Laoag, P. I., who has been ill with fever, has fully recovered. He expects to prepare for medical missions in the Philippine Islands.

—The missionaries in the Philippine Islands are greatly pleased with their late re-enforcements, Brother McCallum and wife, at Vigan. They promise to do a great work there.

—Bruce L. Kershner of Manila, who tries to lead the American pace in the tropical climate of the Philippine Islands, has been ill with fever and rheumatism. He is now better.

—There were twenty-four graduates from our Middle School, Tokyo. There were also eight graduates from the Girls' College. F. M. Rains delivered the commencement address to each class.

—C. E. Robinson of Sendai, Japan, writes: "Four baptisms at Fukushima last night. This Church is beginning to support its pastor, having heretofore only been able to pay incidental expenses. Mr. and Mrs. Rains have been a great blessing to us."

—The last word from F. M. Rains was to the effect that he was starting from Tokyo, Japan, for a brief trip through Korea and Manchuria to Peking, China. He expects to be at the Portland convention, July 4th to 10th.

—Mrs. F. E. Hagin, writing from Japan, reports ten baptisms during March in Tokyo. She says: "Everybody, both Japanese and missionaries, feel that it was a great help to have Mr. and Mrs. Rains with us. Nothing helps work and workers like such visits, and we are all hoping that the board can see its way to send some one every four years."

—Dr. Macklin of Nanking, China, writes that Mr. King, a Chinaman, who has helped liberally in his work heretofore, has recently presented him with a house for his isolation hospital cases. He has also provided a green-house for the industrial department of the hospital. Dr. Macklin states that

he has collected over \$4,000 for his work in Nankin since his return to China.

—A. E. Cory of Nanking, China, writes: "Now last, but not least, I want to bring to you the case of Mr. Li. He is the head teacher in our College, and is a brother of the man in Hiram. We pay Mr. Li three hundred dollars gold a year. He can get two or three times that on the Railway or in any of the Consulates. He is a power of strength. It is going to be difficult to keep him at his present salary, as he knows more. Some one can not make a better gift than to give one hundred dollars gold and provide especially for his salary, and keep him in the Church work."



Printing press of the Foreign Society at Bolenge, Africa. C. P. Hedges has charge of this press. Evangelist Mark Njoji can be seen setting type. The Gospels and translations by Mrs. Dye and others are being printed on this press.

AMONG OUR MISSIONARIES

Letters From the Field.

CHINA.

OPPORTUNITIES AT LU CHOWFU, CHINA.

F. C. BUCK.

The time is more than opportune for us to bring the work of this station up to a higher standing; it is urgently pressing and yet our hands are tied for want of funds. The Central China Mission is now asking each station to make out a schedule for five years to come, including all the needs we



will have in that time. Only a prophet can see the needs of these next five years, for the opening in this long closed land is greater than the most visionary could have expected, and all the needs are very urgent and should have immediate attention. I do wish it were possible to give the friends at

home even a faint idea of the chances that are now open to our hand. The present is the greatest challenge that Christianity has ever had in all her years of trial to prove her worth, and China is the most immense of all her present tests. Christianity is on trial to-day in China, and the question is, Will she meet all the tests that this nation puts up to her? There is being made a tremendous struggle by this nation to win out by herself, and just at this present juncture, when she is awakening from her long lethargy, is the psychological moment for the Church to put in her most decisive efforts, for it seems to be true that China is determined to have the best there is and to have it at once, as anybody will see who has been reading the papers, telling of the turn matters are now taking at Peking, and how they are clamoring for the immediate opening of the constitutional government.

So we here are hoping that the Church will bestir herself and have a larger part in the formation of the policy that is to determine the whitherward of this mighty empire, as it puts on this new garb of self-

hood. In a personal talk with a finely educated young man he advanced the idea that war is the only thing that can bring China to her senses, and in war only by being severely whipped by some other nation—particularly Japan. But I told him that such men as he himself, educated in Christian schools at home and abroad, are the men who can be the lever to save his country from the hand of oppression and disgrace. The whole point then of my words is just this, that we can play a large part in the social and political reconstruction of this great people by training up men of character and reputation who can take a hand in the affairs of State.

But in order to the accomplishment of this work of doing this training work to the best advantage we should have all the facilities possible so as to be able to use our own powers to the best advantage. "But," I hear you say, "what do you want?—tell us and we will send the means." Well, to start with I would say, we need a church here. This place has had workers for ten years or more, and we have not yet had a church building in which to worship. The room in which we meet is the hospital waiting room, which will not seat two hundred people properly. In ordinary weather we can not find seats for all the people that come to the service. They know that, and so many do not even come who otherwise would come. Again we can not invite the better people among our friends to come to church, for we know we have no place to seat them. The personnel of our Sunday audiences is gradually growing better, and we have a large lot of the students turning our way now, but there again we have not the place to seat them.

And then we need a good school in the city to train our own children and the many others who will come to us if we will prepare to handle them. We have a small school of thirty pupils, and we are raising up some fine boys there, but alas! it is entirely too small an affair.

I have mentioned only two of the needs we will have in the next five years. There are a number of others upon which I will be glad to give information. Now may I

ask if your Church, or any members of it, are willing to assist us in these great things we would so much like to work out? We, here, invite your interest.

Lu Chowfu.

THE WONDERS OF A CHINESE DINNER.

DR. PAUL WAKEFIELD.

Nothing is quite as good as a Chinese dinner. I have eaten the cooking of most nations, but in my mind nothing compares with the work of a Chinese cook! We go to a restaurant. You might not fancy a Chinese restaurant. The kitchen is in front, you go through it to the dining-room. As you enter you find little tubs with live fish swimming around, you pick your fish, have it cooked as you choose. There is chicken and duck, goose and pork (the finest dish I ever ate was Chinese pork!) and bamboo sprouts, beeches, leeches, bean sprouts, dofu, sea-slugs, buried eggs, sharks' fins or birds' nest soup. You choose your meal and go into the back room, the dining-room. Now the greatest trouble with a Chinese restaurant is they clean it once a year. If you noticed as you came in you saw a paper over the fireplace with a picture of a highly painted person, the god of the kitchen. Once a year the god is taken down from his place on the chimney, his lips smeared with molasses or honey, he is chucked into the fire and "sent to heaven" to say sweet things about the family. Then while he is gone all turn in and clean up. At night, all

spick and span, a new "god" is posted up, who stays another year; never for any reason must he be disturbed with house cleaning.

Chaohsein.

A VISIT TO OUR FOREIGN MISSION STATIONS.

LETTER NUMBER FIFTEEN.

F. M. RAINS.

CHANGES IN CHINA IN TEN YEARS.

Ten years ago I visited China. At that time I felt encouraged over what I saw. The influence of the gospel promised steady, permanent changes for good. But neither I nor others dreamed of the almost miraculous changes that have been wrought in a decade. Had any one predicted what has actually come to pass, he would have been pronounced a fanatic by even the most hopeful. Let me note briefly some of these changes. I can mention only a few and in a very brief way.

1. The change in the whole attitude of the people impresses you at once. They are more cordial and courteous, and in every way kindly disposed. New views have come to the people, different ideals are before them, and they have a different understanding of the world and their relation to it. The old feeling of self-satisfaction and contentment with what they had, and indifference to the outside world,



CHINA MEANS BUSINESS.

Thousands of opium pipes being burned in the streets of Shanghai, China. Wonderful advance is being made in ridding the land of the curse of opium.

has passed away or 'is passing. They are hungering for the new life of the world. They are more respectful to Christianity. I attended a great union evangelistic meeting. There were about two thousand present. It would remind you of a Charles Reign Scoville meeting in America. There was a leader of song on the platform, a Chinese woman at the organ, Chinese women ushers, etc., etc. I have never heard better gospel singing. The people were as quiet and respectful and devout as an audience in America or England. Such a meeting, anywhere in China, would have been impossible ten years ago.

2. The government has issued an edict against foot-binding. Mrs. Archibald Little, Shanghai, has led in this movement. The cruel custom is growing more unpopular. The people are fast giving it up. A woman is not so much respected because her feet are small. This movement is wonderful. It is growing in momentum and power. It is believed that within a few years the custom will be among the things of the past.

3. Over three thousand miles of railroads have been built in the past ten years, and about twice that mileage is under construction. Ten years ago there were only about 150 miles of railroads in the whole empire.

4. Radical and enlightened reforms have been effected in the judicial system of the empire.

5. Thousands of newspapers have been established, and a large number of these are dailies.

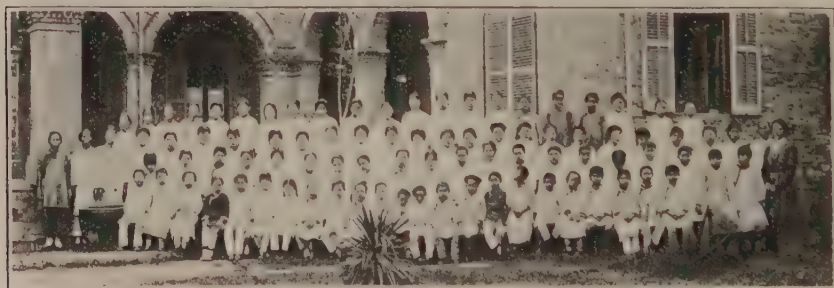
6. An ancient system of education has been replaced by modern methods. The old examination halls have been abandoned. They covered about ten acres in Nankin alone. This is one of the marvels of modern times. This change is so great, it almost staggers one's belief.

7. The young Chinese men are cutting the queue. In many instances the movement is general. In one hotel the waiters, about fifty in number, all wore queues. They decided to remove them, and they were all cut one night. The next morning the whole force appeared to serve breakfast without a queue. The guests were surprised beyond expression.

8. Provincial parliaments in each of the eighteen provinces have been organized. A permanent national parliament or congress with constitutional government is confidently expected. Suffrage will be limited to certain property and educational qualification.

9. The growth of Christianity is beyond all explanation. The number of Christians has been more than doubled. Great union evangelistic meetings are held. A National Union Evangelistic Association is under way. Our own Frank Garrett is a leader in this movement. The growth of the Christian union sentiment is even greater than in America. The Chinese Christians are demanding an indigenous Chinese Church. The growth of the Sunday school movement is far beyond all expectations. Uniform Sunday school lessons with suitable literature have been introduced.

10. The National Anti-opium Society has been waging a tremendous war. This reform is one of the wonders of the present century. Never before has a government attacked a national evil with such vigor. Fifty years ago, October 24, 1910, the opium treaty was made with England. That act was a crime on England's part beyond description. China is now begging to be released. Throughout the British Empire, October 24, 1910, was observed as a day of humiliation and prayer that the opium traffic might speedily cease. Great anti-opium meetings have been held all over the British Empire. Thousands upon thousands



Our Christian Girls' School at Nankin, China. Miss Emma Lyon, Principal, at the right. Miss Lyon opened this school with six girls in 1896.

attended. China's National Assembly has taken great interest in the fight, as has also the Provincial Assemblies. The Anti-opium Society works hand in hand with the assemblies. After July 19, 1911, the inter-provincial trade in opium in all China will be entirely prohibited. At that time all tax offices in connection with the trade shall cease. This means that China is willing to give up the revenue from the trade. This step will help to unify China's people in a common cause. China is giving an example to the world. Victory seems nearer than ever before. This seems to be God's time to save China from opium. It is the Lord's doing, and marvelous in our eyes.

The captain of the ship, on which I traveled from Calcutta to Hongkong, told me that he had only 400 or 500 chests of opium as cargo for China. He said he had that many thousand in former times. He felt that the opium trade between India and China was doomed. The Governor of Kiangsu reports that the cultivation of poppy has been entirely suppressed in his province. He reports also that there are now but 1,333 shops for prepared opium in his territory against 12,660 at the beginning of the year. His problem is the influence and trade from the outside. The opium business has been almost entirely swept out of many large cities. Thousands of the long opium pipes have been gathered and burned in a great pile, at night, in many cities. Great buildings, three and four stories high, given up entirely to opium dens, have been wholly abandoned and are now used for legitimate business. Our missionaries testify that the campaign against opium has far surpassed the most hopeful expectations.

These are only a few of the mighty changes being effected in China. Christianity gives life to movements like these. Indeed, the gospel message is behind all of them. China is a world problem. It is believed by many that as goes China, so goes the world.

April 8, 1911.

PHILIPPINES.

REPORT FROM LAOAG.

DR. W. N. LEMMON.

It is with joy we give you the following report for month ending February 28th. During this month our time was given principally to the medical work, it being the heaviest of any time since our arrival—having had 1,805 medical treatments; 217

surgical treatments; 18 operations; 14 visits made to outside towns; 8 in the city. During this month one young man was operated on for necrosis of the bone, the entire foot and lower part of limb being eaten off by the disease, necessitating its removal at middle of thigh. After his recovery his mother wrote us, asking that we baptize her son. He also made the same request. After questioning him and seeing if he knew why it should be done, we baptized him, and he has proven a worthy member. So the seed-sowing is bringing forth fruit which gives much joy and sunshine, not only to his heart, but to ours.

On February 1st we began holding a thirty-minute song and prayer service at the opening of medical work in the Dispensary, which is proving a source of great spiritual uplift to our workers and ourselves, and, better still, many more people are hearing the "Good Old Story" who would not otherwise. Especially is it true among the better classes, they being harder to reach; while they get our medical services, we get a hearing to the betterment of all, we trust. For this beginning we have to thank Brother Rains, as it was on his solicitation and suggestion that it was arranged, and we owe him our thanks.

In the evangelistic field we report the following: Baptisms, 18; funerals, 4; marriages, 2; sermons, 301; hearers, 8,966; tracts distributed, 2,118; visits in houses, 270; attendance in Bible schools, 540.

We are now arranging our program for Foreign Missions, which will be given on April 16th, the Resurrection Day. For this day we are praying that the Lord will open the way for the Gospels from these peoples' hands to others, and we expect them to do what they can, and think we will not be disappointed, as they show signs of a deepening of spiritual desires.

May the Lord keep and bless the homeland!

MORAL ADVANCES SEEN IN THE KINDERGARTEN.

MAMIE E. LONGAN.

About two years ago an effort was made to start a Bible kindergarten at the Mission House, but because of the strong opposition of the priests we did not succeed. Some time later a second attempt was made, but without results. Last spring we decided to try again, and at this time it seemed that these same people had grown away from the stronger influences of Catholicism, and we have succeeded in getting the work on a firm basis with thirty pupils

enrolled, who are pretty regular in attendance.

It has been very gratifying to note the changes in attitude of the parents from fighting the work to that of encouraging it. In the beginning the parents would tear up whatever work the children had taken home. Now they highly prize those things made by the little hands, and will not allow their children to absent themselves from class.

It has been equally as interesting to see the transformation among the children, of dirty faces, uncombed hair and nakedness, to that of cleanliness and clothing. Some of them acknowledged that they had come to the class with only the purpose of stealing whatever they could lay their hands on. If the lesson happened to be sewing cards, all the needles disappeared.

Just lately some new children came to class, and each took a pair of the small scissors home. Some of the old pupils discovered this and had them returned. This happened about two weeks ago, and the old pupils still continue to shame them for their wrong deeds. It was very difficult to inspire in them any desire to learn or to work at anything, but now it is quite difficult to stop their working at the proper time.

In the beginning the children seemed to be almost insulted to have me teach them the Bible and the children's sacred songs, which we had translated into their own language. Now they look forward to the Bible teaching and the songs with greater interest than to any other of the classes. One of the girls told me that they made a practice of gathering every evening to sing these songs to their parents. One little girl, not more than three years old, knows most of these songs by heart, and if her mother mentions her staying at home any day you would think the bamboo floor were going to be kicked through, and her screaming is equally intense.

These children all attend Sunday school, and we have been able to start a primary department in the Sunday school, which is attended by children who go to public school also. We feel that in time they will lead their parents into the church and grow up to be Christians themselves.

The hope of the islands lies in the oncoming generations, so we can not lay too much stress upon the children's work.

We still have one great hindrance to this work, and this is a lack of funds. We are now using twice the amount of money allowed us for this work. We are praying that the hearts of the people in the home land may be touched with the spirit of

Christ in such a way that the work will never be hindered for the lack of funds.

Manila.

INDIA.

CONVENTION OF THE INDIAN MISSION.

GEO. W. BROWN.

The annual convention of the missionaries of the Disciples of Christ in India for 1911 is a thing of the past. The convention was held in Jubbulpore, from March 2d to 7th. A few of the missionaries were unable to leave their stations, but about forty-five were present, and about ten children. These

missionaries represented both the F. C. M. S. and the C. W. B. M. We meet together in convention, we eat together at the dining table, we worship together on the Lord's day, we feel bound together by the strongest ties of brotherhood.

The last two conventions I missed; I was home in America. I find that the mission has grown. Not in number of missionaries, for we are just about the same as we were before. And not especially in the number of Christians, though that is larger than before. Nor do I refer especially to the effort we are putting forth, though there has been an increase in the number of workers, in the pupils in attendance in our schools, in the moneys raised on the field, in the signs of progress in more than one line, but the greatest growth is in the fact that we are becoming a better organized and more efficient force. We are realizing that we must work as one unit, and not as so many individual units. Several important committees reported, presenting rules for the government of the missionaries and management of the work of the two societies composing the mission. We even went so far as to appoint a joint secretary, who will visit each station and audit the books, and make a report on the work going on. This is growth indeed.

We had a series of Bible readings by D. O. Cunningham. E. C. Davis and W. B. Alexander preached for us in English. The Hindi sermon was delivered by H. C. Saum. Mrs. Lohr superintended the Bible School. Others of the missionaries read papers or assisted in the devotional part of the services. All had a share in the discussion of



matters of business. A very important matter to come up was the discussion of our attitude toward the union movement in India. The matter had been talked over before, and by convention time all had come to feel that the best thing we could do would be to take a stand with the English Baptists. Briefly, the position is that we will enter into relationship with all the federating missions, provided we have the right to make such rules and regulations as we please concerning the admitting of members into our individual congregations, and concerning the rights and requirements of church members and officers.

As for the work, the chief new thing of importance was the acquiring of an out-station near Jubbulpore. In India comity among missions is observed, so that only one mission preaches in a given area. As we were late in getting into Jubbulpore, all the field outside the city itself was claimed by the other missions here. The Church of England Zenana Mission felt this year that it must curtail its work here, and so offered to sell us a bungalow, which it has in Barela, a village about ten miles from Jubbulpore, and the Church of England agreed to withdraw from that territory in our favor, so that we should have sole evangelistic rights in a region of more than 500 square miles, containing many thousand inhabitants. Not only for the opportunity of preaching the gospel, but also because of the added efficiency of the Bible College students who could be trained in such a field, the mission most enthusiastically took up with the idea of purchasing the property. The cost is \$1,400. Will not some one—or more than one—present the mission with this sum, and let us have a memorial out-station?

We have had to be most careful this year in all our estimates, as we know that the treasury of the society shows a deficit. But the work must go on; we can not stop now. No other new work than this was planned for, and no work enlarged any more than was absolutely necessary. We have been compelled to take an attitude of barely holding our own. May we be able to enlarge another year.

Jubbulpore.

BILASPUR NOTES.

H. A. EICHER.

A small wooded island in the Seenath River, twenty-four miles south of Bilaspur, and belonging to the village of Madku, whence its name, Madku Ghat, was again the scene of a happy Christian gathering, as for the third time the Annual Chattis-

garh Christian Mela met there March 17th-21st. For two days directly preceding this, the Chattisgarh Missionary Association was in session at the same place. This little island has come to be the regular meeting place for these gatherings, being centrally located in the district. Much interest gathers round it as an island. It is a pleasant little island, uninhabited, except for monkeys and birds, and has been held as a sacred place by the Hindus, though not strictly so now. A number of stone idols and other marks of Hindu worship still remain as relics of its religious past, while there is current a tradition of a golden temple that once stood upon the island, but is now submerged in the sands of the river. There is also a belief that when a Christian



DAVID RIOCH

Baptizing native converts at Mungeli, India. About 400 have been baptized in the water at this spot.

baptism (immersion specified) shall have been administered in the river the golden temple will rise again out of the sand. This belief came near being exploded this year, as a man wished to be immersed there. But as a bit of friction seemed to be imminent upon such action, owing to difference of practice on the part of the various missions present, the baptism was postponed till we returned to Bilaspur, where it was performed the day of our arrival. There are six missions in this district, and we are the only immersionists. Four were represented in the convention. The spirit of unity and co-operation is growing. Brother Saum read a paper in the convention on the subject of Mission Comity that created considerable discussion and led to the consideration of plans for further co-operation.

The attendance at the Mela this year was not quite so large as last, and surely not so large as two years ago. However, this year many were hindered from coming by

heavy rain and hail storms, and continuous threatening of the weather, though after we were there we had good weather with the exception of one rain storm. Yet, the number present was estimated at about 1,500 people, most of whom were Christians or of Christian discipline. However, many Hindus were also present, and thirty-two missionaries.

Not so many meetings were held each day as last year, but more attention was paid to a practical reaching of those present. As before, the sectional meetings proved effective. One new feature, added this year, was an agricultural exhibition each day for the farmers of the district, in charge of a representative of the Government Experimental Farm at Raipur. These people need to be lifted up in methods of work as well as in religious ideal and life. As last year, the open congress was a very helpful part of the Mela. Questions for the spiritual and material improvement of the Christian community were freely discussed. Questions discussed a year ago were again brought up, and it was found that progress in true living and in spiritual ideal is being made.

Rev. J. N. Foreman, of the Presbyterian Mission, was our speaker from outside the district, and spoke with great spiritual power. He had a couple of meetings each day, and through him many were impressed as never before. Some cold and wayward ones were renewed in the faith, and many testify to having received great spiritual

blessing through him. One of our own young men, who had been dismissed, was brought to repentance and confession and a renewed life of faith. These annual meetings for the Christians of the district are a great help to the work and a stimulus to higher life and ideal.

TIBET.

NEWS FROM FAR BATANG.

DR. W. M. HARDY.

Day before yesterday was the Chinese New Year, and their way of celebrating is peculiar in some respects, and in others much the same as ours. During the week before the event, various merchants and patients sent all kinds of gifts. On New Year's Day all Batang, it seemed, tried to call, or send their cards. I enclose samples. The paper one is a card of a "tousa," or prince. The other is a Tibetan "cado," which they use on all formal calls. He will come in, hand you his "cado," and make several bows, perhaps getting down on his knees and bumping his head against the floor before he stops. The head-bumping process is especially common with children. After so exercising, you and your guest both feel like taking a rest and eating something, so you sit down and take some tea, nuts, cake, and fruit. One day of such an existence once a year is enough for the average foreigner, and I was glad when the last fellow left.



Dr. A. L. Shelton and his two little daughters dining with the famous "living Buddha" of Batang, on the Tibetan border. This man is supposed to be an incarnation of Buddha. He is a good friend of Dr. Shelton.

On Saturday, the 28th of January, the "Comissioner of Tibet," Chao Tu Ban by name, came in from where he has been fighting Tibetans, whipping and beheading his soldiers. He has been "coming" here for three years, and finally he is here. His rank is equal to that of a viceroy, having no one over him but the Emperor. His power is unlimited and he uses it for all it is worth. He was met by all the soldiers in town, 370; all the school children, over three hundred; all the present, ex- and would-be officials; all the lamas near, about 150, and others too numerous to mention. As he entered the town I had a good view of him from my roof, and counted his personal bodyguard—thirty on foot and 130 mounted. He has not yet opened his slaughter-house, but tried it before he had been in town twenty-four hours. He had nine soldiers brought to his place (formerly the palace of a Tibetan king), but after some delay told them they were lucky and would see the New Year, because he had opened sixty boxes looking for the clothes he should use when he tried them, but he had not found the clothes.

I am treating a major who got whipped by Chao Tu Ban about a month ago. The second call I cut off fourteen ounces of flesh which had been pulverized by the whipping. The next day I took off two more ounces, making a pound, or, according to our scales, one and one-third pounds. The skinless portion of "Ding Bang Dai's" leg measures 13 x 10 inches, and the top layer of muscles entirely gone. Another major, "Liu Bang Dai," was deprived of more skin than can be covered by your hands. The day these two men were whipped, Chao beheaded eighteen soldiers and gave a major the "slow death."

Batang.

JAPAN.

CHRISTIAN RALLY ON THE EMPEROR'S BIRTHDAY.

FRED E. HAGIN.

On the Emperor's birthday, an all-day meeting of the Christians of all denominations was held in Tokyo. One who had attended a similar meeting fourteen years ago was speaking of the difference. Then they met in a Japanese house and had only three speakers, and there were about five hundred present. This time no building in Tokyo could hold those who promised to attend, so they chose the beautiful park of Ueno for the meeting place. If the weather had been clear, as it is al-

most sure to be at this time of the year, ten thousand people would have come. However, this year it rained long past the stopping time, and even on the Emperor's birthday, although the Japanese say it never rains on that day. Even so, there were not less than three thousand Christians there. There were so many speakers that it could hardly be arranged to give all of them a chance. One man would wish to speak more than one sentence, and it takes from two to five minutes to unwind a life-sized Japanese sentence. The main drift of the speeches was retrospective and prospective. They were full of good hope because our work is founded upon the promises of God. The Sunday school work, the effort to put into each home in Tokyo tracts and portions of Scripture, the work among young men and young women all point to wonderful things in the near future. One of the sad features of the meeting was the evidence of great changes in the missionary body, only three were there who were there fourteen years ago. It is a cause for great regret, almost discouragement if we would allow it, that so many missionaries must leave the field because of the trying climate just when they have arrived at the point in language and experience where they could be the most useful.

Tokyo.

SEIJIRO SASAKI.

C. E. ROBINSON.

For seventeen years Seiji-ro Sasaki had superintended one of the roughest, most mountainous sections of railroad to be found in Japan. Tunnels, snowsheds, precipices below on the one hand and towering cliffs on the other are what the traveler sees as he passes over that section of the road. In threatening weather Superintendent Sasaki sat up at night to watch, that he might have the falling snow removed or the broken track repaired without delay. He was a Christian, firm and true. He had meetings in his own house; he gave liberally to the church. On the 18th inst. he died. His funeral was held at Fukushima church, where he was a faithful member. Two hundred people accompanied his remains from his home in Itaya down to Fukushima—thirteen miles—and marched in a body from the station to the church. About forty of his fellow railroad officers attended in uniform. The little Fukushima chapel was filled to overflowing, and men who had never heard the gospel story learned for the first time of the Christian's hope of eternal life.

"No life
Can be pure in its purpose or strong in its
strife
And all life not be purer and stronger
thereby."

The sweet reasonableness of the Christian faith is never more in evidence than at a well-ordered funeral service. There is no better apologetic for the Christian religion anywhere than the hope and comfort it offers at the grave. But this is especially true in Japan. Here Christian funerals are few. For centuries the Buddhist priests have performed the functions of both undertaker and funeral preacher. But their service is unintelligible. They have elaborate decorations of artificial lotus flowers, elaborate monotonous wailings, responsive services by the priests, and formal, singing prayers. But the people understand their meaning about like they would understand Latin. The service is for the dead rather than for the living. In strange contrast to all this is the Christian funeral, with its common-sense words of comfort and hope. It appeals to the sober judgment of men and makes a good impression for Christianity.

I believe it would pay Christian workers to make a specialty of conducting funerals, even if they have to spend mission money to get the privilege. The returns in favorable Christian sentiment would be greater than from some ordinary methods of evangelization.

Sendai.

AFRICA.

A SUNDAY AT BOLENGE.

DR. R. J. DYE.

Did you hear that bell? Well, it is early yet; not six and that is the bell to morning prayers. Wake up quickly or you will be too late.

As we go along the street to church there comes a goodly crowd along the various paths to morning prayers. This is a special service for consecration and petition for His blessings upon the day and its services and for preparation for the Lord's table.

It was indeed good to come. I guess it is always true, that when we do something that gets us up out of our laziness, for the Master's sake, that He gives a blessing in payment.

At 8.30, after we have had a hurried breakfast, comes the women's morning service; a special meeting to help them solve their problems and get at their difficulties. At 9.30 the regular church service is held

(early, so as to give those who go to other villages to preach to-day, time to get there and back before Sunday school).

The last bell rings, and they are all in their seats, and we rise for the doxology. The words are different than at home, but the music is the same and the spirit is one of praise to the Lord God whom they have learned to love and serve.

After the regular services, much as at home, and the dismissal of the general audience, the Christians stay for the communion. This is the sacred and holy service of the day. Friends of other denominations say that it is more sacred here where we observe it every Lord's day, than with them where they observe it less often.

Now comes the hustle. It is 11 A. M. possibly to-day, and we must eat a hasty dinner and shoulder our canteens of drinking water for the walk to Bonsole or Nkanza. Are you ready? Well, then, come on, let's go. Having set the pedometer, we start off, and with long easy swinging strides we pass through the village of Bolenge to the creek between us and the next village. It is now two miles to Inganda, though we hope they will move nearer soon. After a short service there we leave the Sunday school teachers and swing down into the forest towards Bonsole. My, but it is hot in this tall grass—12 feet high. It rained last night a little; only just enough to make it slippery, and one of our boys slips and falls down. He is not hurt, but the rest of them cry out, "Oa yia aokwa!" ("The thief has fallen") meaning that one who has stolen anything is so anxious to get away that he is not careful of his steps. It is jokingly said, and the lad joins in the laugh and we push on.

Now we are out of the grass and into the deep forest region, where all day long the sun penetrates with only a few slanting rays, and where vegetation is hot-house like in its luxuriance; the jungle thick with tangle and vines, making passage impossible, save as you creep and crawl. We have now gone four miles and we come to a fine creek of cold, clear water, but we dare not drink of it for it is full of microscopic impurities. We wade in and soon the water is up to our knees, then up to our thighs; it feels good at first, but when it keeps up for a half hour or more and for a mile at a stretch, then it tires the muscles of the thigh so that one hardly wishes to lift the feet again; but push on we must, for it would not be wise or do any good to stay there. So finally we come out into the swamp section. Here we have to walk slippery logs for the

rest of the journey, and if you contemplate coming here, take a little preliminary exercise walking a rail fence. A railroad track is not in it with these rolling, slippery logs; for when your foot slips then into the slimy mud you go, and sometimes you do not look any the more elegant for the slip. But you will get used to it after a while and not mind it nor notice it much. I do not now.

Here we are at the village; abruptly the swamp ends, and we climb up a sharp ascent of eight or ten feet to the high ground of the village. We have covered six miles, and have a mile further to walk through the village streets to the chief's big house where we hold our last meeting.

A crowd of children gather about us as we go, and they with many older people follow on to the place of service. We hold two meetings here, and then go on to the final big one. After the service to-day the chief asked this question, "We have no ladder to climb up to where God is; how will we ever get there?" Now the story so familiar to them all of the development of the butterfly from the worm is told, and they listen with rapt attention while the stages of crawling and existence is compared to our fleshly life, and the hibernation stage of "cocoon-life" is compared to death, then the bursting of the grave of those who are Christ's to the beautiful life of the butterfly as it swings and soars on the breeze.

"Yes, it is so; God has given us lessons, but we never knew their meaning before. Why did you not come sooner," the old chief replied, "when we were children, so that we might never have learned to have liked the ways of our fathers?"

Ah! that's a "sticker" and we can't answer it; only, we must see to it that

another generation shall never say that to the missionaries which follow.

The services closed, and we bid them good-bye and start back down through the village street, accompanied by a crowd of people going home, and by our usual body-guard of little children. How dear the children are to us (as they take the places of our own dear little ones left at home), and innocently respond to our smiles and greetings with a whole-hearted friendship that augurs much for the years to come! These shall be the generation that will not have to *unlearn*,—if you will send enough teachers,—the frightfully vile ways of their ancestors. Hasten them? Yes, some of you come quickly!

Back down the path we came, the slippery sticks first this time, and then the water, and then the forest, and then the grass, and then the village here, where we are greeted by an old grandmother—poor, haggard, and unloved, save for what we give her. She comes rushing out and says, "Are you passing me by to-day? I have no one but you now to care for me." Ah! it is all too true, for in the life of the heathen village there is no provision made for the aged and feeble, no Old People's Homes or kindly dispositioned people even to take you in. Only to be kicked out to starve and die, when she no longer can serve them. Bidding her good-bye, we trudge on across the rushing creek. How we want to jump in and swim! But that is not wise in equatorial Africa, for the chill and sun are deadly enemies. So we get home and bathe and change our clothes for the Sunday school and evening service.

And so the day closes. We're tired, but happy in the service rendered.

Bolenge.



Polly, Dorcas and Ella, daughters of Dr. and Mrs. Royal J. Dye. Polly was born at Bolenge, Ella was born after Dr. Dye started to Africa the last time, and he has not yet seen her.

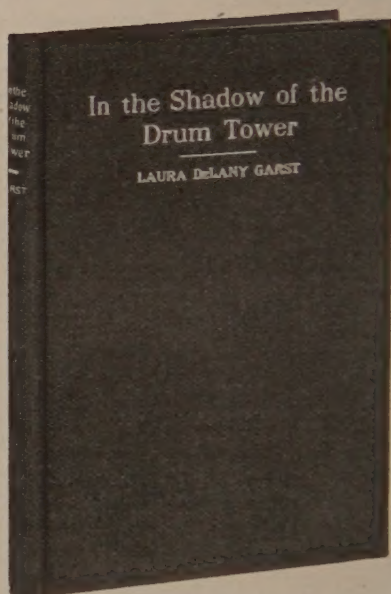
BOOK NOTICES

THE FRUITS OF THE TREE. W. J. Bryan. Fleming H. Revell Co., New York. 35 cents.

This is the address delivered at the World's Missionary Conference in Edinburgh. The author answers some of the popular objections to Missions, and then goes on to specify some of the fruits of Christianity.

IN THE SHADOW OF THE DRUM TOWER.

Years ago Mrs. Garst wrote a little character sketch of her sister, Mrs. Dorothy DeLany Macklin, missionary to China. She called it "My Little Sister in Far Away China," and it found a ready place in the hearts of many people. The edition was exhausted some time since. Urgent requests were made for a second printing. Finally Mrs. Garst found time to add to the first sketch two others, which she called "Dr. Macklin of Nanking" and "My Little Sister at Home." They are all bound under one cover now, with the attractive title, IN THE SHADOW OF THE DRUM TOWER. It is a winsome story of two God-loving,



consecrated lives, told in a happy, readable style, the author's own. We feel sure this volume will be accorded even a warmer reception than the little booklet of former years. Price, 50 cents, cloth, postpaid. The book is published by the Foreign Society.

WANTED: A camera for O. J. Grainger to take back to India to make photographs of that land and people for The Intelligencer, lantern slides, and for use of churches. We shall be glad to hear from any person, Sunday school Class, C. E. Society, or church. Pictures preach sermons. Who will give the camera? This should be provided for by an extra gift outside of regular contributions for the Society.